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"Give us to help with stern decision
The truth our souls have understood,
Clean above hatred and derision,
Strong through our evil days and good;
To love life's worth, not life's preserving,
More than success to honour serving,
Faithful forever to our vision
Of liberty and brotherhood."

THE PACIFIC

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WHAT THE WORLD IS MOVING TOWARD.

There is no hope for this distracted world except in a real and practical Christianity. It will come some day, but the manner of its coming no one can foresee. There are many persons, even in the Church, who seem to have no proper conception of what it is to be a Christian—one of Christ's men. Paul wrote in one of his letters to the Church at Corinth: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor." And to the Philippians Paul wrote: "Have this mind in you which was in Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, being made in the form of a servant." Paul states in that connection that it was the service which Jesus Christ rendered for humanity which caused God to highly exalt him and to give him the name above every name. It was service that crowned the Man of Nazareth, it is service and nothing but service that can crown any one. "He that would be first among you, let him be your servant," said the Great Teacher.

A few years ago the pastor of a church in New York City asked a group of Chinese in their native land what it was in the life of Jesus that most laid hold of and impressed them. There were several answers, but when one answered, "His washing of his disciples' feet," all—the questioner and the questioned—had a conviction that the heights had been touched.

That Heavenly Messenger, who, in the days when his feet trod the hills and valleys of Palestine, girded himself and performed that act of humble, loving service, remarked then to his disciples: "Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

In that act of Jesus of Nazareth, as in many another act of his, was glimpsed the heart of the Infinite. There was foreshadowed in it also, as in other acts and words of Jesus, what were sometime to be the conditions on this plane of existence. "Be ye perfect even as your Father in Heaven is perfect." And again: "After this manner pray ye: "Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven."

Plainly the Christ-man bade his followers look forward to a Christ-state of which they and future generations were to be the builders.

For more than four years the world has been rocked and blasted by the thunders of war. The lesson written during those years across the heavens from Occident to Orient and from Orient to Occident has been a lesson of **Brotherhood.** It was because of the lack of brotherhood that the war came. Its roots were in self-desire, in self-interest—more or less in every nation and race under the sun. And it was only when men in the victorious nations laid aside self and self-interest and gave themselves for the common good that victory became a possibility and at length an achievement.

Today the war is over. But the great lesson of that fearful struggle is only partially learned. While the war was going on a newspaper correspondent visited one of the stations in the East where surgeons and physical directors were making men over—transforming hunchbacks into erect men and capable soldiers, and in the article descriptive of that work was the remark that men were then and there getting an experience that would make it possible for them to engage in similar work after the war and so **"to make big money."**

Right here is the crux of the problem which confronts the whole round world. There is nothing in Sacred Writ, nor in the laws of life, to indicate that any man, whatever his gifts and attainments, is entitled to big money. Whatever men have in way of talent or accumulation is not their own; it is out of a common store-house and is for the common good. Any contrary use is misuse, and will in one way and another bring its own condemnation.

There are none except the mentally blind who do not realize today that the world is now far along toward a new industrial order. The capitalistic system is passing; it may be patched and made to wobble along for a time, but it has already been weighed in the balance and found wanting. The next step, when the finale of the present system has come, will be into Industrial Democracy or into Socialism. People do not get hysterical today as they did a few years ago when the word Socialism is spoken; not a few of the good features of Socialism are already adopted into our body politic and are known to be working admirably for human welfare. Accordingly it will

not precipitate an avalanch of fright to state that Industrial Democracy partakes considerably of Socialism. Industrial Democracy, as today spoken of, is a kind of co-operation in industry in which the workers will own and manage the various industries and will receive the full profits of their labor; they will not be exploited as is so often the case now, nor will they be merely doled out a little on any profit-sharing plan.

In an Industrial Democracy and in Socialism, as now conceived and contemplated, there will be differences in reward for services rendered. But there are those who look forward to a state or condition here on earth in which this will not be —inequality in capability and in service, they believe, by no means implying inequality of reward and of possessions. This, in the light of the life of the Christ-man, who did not consider all that he had with the Father before the world was something to be held on to, but surrendered it for the good of mankind. The communism described in the Acts of the Apostles springing up among those first Christians from an infinite and eternal principle, foreshadowing what, in the thought of some, is some day to be upon the earth, failed then, they claim, because in their misinterpretation of the words of Christ concerning his second coming those first disciples made it a communism simply in consumption, and not also in production.

One day when Jesus was talking to his disciples his mind turned to the thoughts of the people as to what they should eat, what drink, and with what should they be clothed. The lily stood at his feet that day in its beautiful clothing, the bright red anemone of the Galilean hills, and the grass in its living, delicate, restful green—all fed and clothed by the hidden hand of their heavenly Father who knew, he told them, that they also had need of these things. And his words were to them who were to be workers together with God on the foundations laid by him for the bringing of the New Jerusalem, the City of God, down from heaven to earth: "But, seek ye first his kingdom and his righteousness and all these things shall be added unto you." The word was that they should make it their supreme and all-controlling purpose to establish the Kingdom. What kingdom and where? The Kingdom of God on earth among men. Just as at another time Jesus instructed his disciples to pray: "Thy kingdom come—thy will be done on earth as it is in heaven."

Almost two thousand years have rolled around, and men haven't been fed and clothed, haven't had all those needed things added unto them, and this, because the kingdom hasn't come. It has been coming, but it hasn't come yet. It will come, for the cosmic spirit, the Christ-spirit, ever operating, is bound to make it come.

Today the world stands at the end of an age. There is another "fullness of time." There is to be soon in spirit a second coming of Christ—it may be in awful cataclysm; but in and through it the Kingdom will be advanced and mankind brought nearer to that day when to men and women everywhere will be added those things of which Jesus said to the disciples the heavenly Father knew they had need.

"The crest and crowning of all good,
Life's final star is brotherhood.
And till it come we men are slaves
And travel downward to the dust of graves.

"Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again."

When Jesus said to the early disciples, "Your heavenly Father knoweth ye have need of these things," and that when the kingdom came all would have them, there was set forth the implied knowledge that there would be ample to go around. A scholarly man who has long made a study of economics writes: "A truly Christian community would be a mutual insurance company in which every man's need would be met immediately by the prompt aid of his fellows." And also: "In a truly Christian community none would suffer physical deprivation when laid aside by illness or left helpless by the death of natural supporters. Every member of such a community could face the future with a confidence which no amount of fortune today can give; for while any private fortune, however large, may be lost, the productive power of society as a whole, by which under a Christian system, the needs of all would be guaranteed, is practically inexhaustible and indestructible."

But, be that as it may, the only working formula for real Christians will be, "No cake for any until all have bread." That Jesus of Nazareth, the man who gave the Sermon on the Mount, if he were here today, would govern himself otherwise is unthinkable. Individuals and states have long had a working form of selfishness. They must turn to a working form of love. Jesus gave as the first and greatest of the commandments: Thou shalt love the Lord thy God with all thy soul and mind and strength and thou shalt love thy neighbor as thyself." An old-time saint exclaimed: "Thou hast made us for Thyself and our hearts are restless till they rest in Thee!"

And one of our modern poets and seers has written:

"No peace for thee, no peace,
Till blind oppression cease;
Till the stones cry from the walls,
Till the gray injustice falls—
Till strong men come to build in freedom-fate
The pillars of the new fraternal state."

And long ago was it written: "Every valley shall be exalted and every mountain and hill shall be made low; and the uneven shall be level and

the rough places plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of Jehovah hath spoken it." And again: "Hast thou not known? Hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. . . . Behold my servant whom I uphold; my chosen in whom my soul delighteth. I have put my spirit upon him. . . . He will not fail nor be discouraged till he hath set justice in the world."

MR. McADOO'S ONE HUNDRED THOUSAND DOLLAR SALARY.

The daily papers stated recently that the "Big Five of Filmdom" had engaged Mr. McAdoo, former Secretary of the Treasury, as their attorney, to give a part of his time looking after such of their interests as demanded legal aid,—at a salary of $100,000 a year. As things now are, with those film folk piling up millions every year, people generally will be glad to see a hundred thousand go into the pockets of Mr. McAdoo. But there are many persons who are hoping that the time is not far distant when such inequalities as this transaction brings to the front will no longer exist —that there will be a system working for the profit of the many instead of for the profit of a few.

All over the world there are great industries paying large salaries to presidents and other officials or occasionally to men in their employ—and every dollar of it all ultimately comes out of the workers. Before the Government took over the railroads there was one railroad president receiving $150,000 a year. It is specious reasoning to seek to justify the payment of any such salary, or the demanding of it on the part of any man, on the grounds that a man perhaps makes himself worth it by the savings and increased earnings brought about by his management. The Government did right when it cut down those $75,000, $100,000 and $150,000 salaries paid aforetime and gave to the average railroad worker an increase. To his credit, be it said it was Mr. McAdoo who instituted those reforms in the railway world. It came as a gleam of light out of the darkness, but we fear that it will fail to prove an example to more than a scattered few, and that bitter experiences will come to mankind ere there is much of an effort on the part of men to live and work in accordance with the principles of human solidarity and according to the teachings of Jesus. But that day is coming! It is on the way. And even the wrath and wickedness of men are helping it along. Edwin Markham, a modern seer and poet, has put it this way:

"God is descending from eternity
And all things, good and evil, build the road,
Yea, down in the thick of things, the men of greed
Are thumping the inhospitable clay.

By wondrous toils the men without the dream,
Led onward by a something unawares,
Are laying the foundations of the dream,
The Kingdom of Fraternity foretold."

But, returning now to our text, which is Mr. McAdoo—a man for whom we have considerable admiration. But who in this turn of his affairs stands as a good example for citation—in order to set forth conditions and tendencies which if not altered will ruin our civilization.

A recent newspaper article estimated that Mr. McAdoo would readily make several hundred thousand dollars a year in the practice of law. Generally, no doubt, it will be looked on as a just reward of ability, the opportunities being enhanced by the high Governmental position occupied by him in an admirable way for several years. But is such a peccuniary reward a just and equitable one? We do not believe that it is. Usually, when in one way or another, a man accumulates a large amount of money it is done at the expense of others—no matter how lawfully it is done.

Cornelius Vanderbilt the first is said to have made a fortune of one hundred million dollars out of the railroads of which he was the head. It has been claimed the valuable services rendered by him in the development of the country were worth one hundred million dollars, and even more.

Over in Wurtemburg in the early days of the railways in that country a man whose services resembled in many respects those of the first Cornelius Vanderbilt, who effected there a real unity of the railways and developed and built up an excellent railway system, worked on a salary of $3,000 a year. Perhaps the gap between a hundred million dollar remuneration and the few thousand received during a period of years at the rate of $3,000 a year is too big, but this will indicate what is saved to a people when work is done in a social way instead of in the individualistic way.

A recent writer on "The New Orthodoxy" has remarked: "No man liveth unto himself now. That has suddenly come to be far more than a pious statement. It is felt to be the very condition and necessity of any kind of existence." Each is part of a whole, and no man's ability is an absolute possession—a thing to be used as much for himself and as little for others as he himself may decide.

VOICES.

Christianity is essentially and fundamentally social—has regard for the other man.

"If there be any one that makes many poor to make a few rich, that suits not a Commonwealth," said Cromwell.

Every business transaction in which one man makes a profit at another's cost is dishonest, says

E. Talmadge Root in his book, "The Profit of the Many." And this also: "Honesty consists in fixing the price in every act of exchange by the law of love."

The Christian man of business must be able to repeat his Master's saying, "I am among you as one that serveth."

"If capital is to escape confiscation, it must accept consecration," says Professor Francis Greenwood Peabody of Harvard.

Business has got to make the Golden Rule work, and establish a community of interest between employer and employee.

There is no mistaking the fact that much of the ostentation and lavish use of wealth, much of the self-indulgence which we see all about us is wanton and wicked.—Dorchester.

Love humanity! Ask yourselves as to every act you commit within your circle of family or country: If what I now do were done by and for all men, would it be beneficial or injurious to Humanity? If your conscience tells you it would be injurious, desist—desist even though it seem that an immediate advantage to your country or family would be the result.—Mazzini, in "The Rule of Life."

Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself—to ideas which are larger than his individual life! the idea of his country, of humanity, of God. * * * * *Every endeavor to attain a larger life requires of man to gain by giving away, and not to be greedy. * * * * Man's cry is to reach his fullest expression. It is this desire for self-expression that leads him to seek wealth and power. But he has to discover that accumulation is not realization. * * * *Our soul can realize itself only by denying itself.—Tagore.

NEW ERA IN INDUSTRY IN RUSSIA.

In an article in The Survey, on "A New Era in Russian Industry," an Industrial Secretary of the Young Women's Christian Association, writes: "During our two months of factory inspecting we came to understand better the industrial revolt, so closely linked with the social, political economic and religious changes which came with appalling suddenness. In a year there has emerged from the old archaic, paternalistic, industrial regime, a new order, so radical, so daring, so idealistic, so modern as to leave us who have been in the midst of the rapid change still gasping with amazement."

The writer of the article sets forth some of the things that have been accomplished in Russia in an industrial way despite the difficulties, all in all showing that great strides have been made in social and economic progress.

Our understanding is that the factories in which these things are being done are those of the pre-revolution period, but that they are now operated on the co-operative plan.

It is stated in an article on "The Coperative Movement", "The Public" for February first: "It was the co-operative movement in Russia that made the revolution possible, and which furnishes stabilizing influence during the civil war now in progress. Russia has since the overthrow of the Czar increased the number of co-operative societies to 50,000. These have a membership of 20,000,000 heads of families representing 100,000,000 people—more than half of the population."

THE CO-OPERATIVE MOVEMENT IN EUROPE.

An article in a recent number of "The Public" presents some interesting and suggestive facts concerning the Co-operative Movement.

"During the twenty years preceding the war the co-operative movement in Europe had been increasing in membership about five times faster than the population. Under the stress of war, unlike other social movements connected with the economic life of the people, instead of experiencing a tremendous set back, the rate of increase nearly doubled. The co-operative movement is now growing ten times faster than the population."

Mr. J. T. Warbasse writer of the article is president of the Co-operative League of America. He says:

"When the economic condition is the most onerous, the organization of the people in their co-operative societies to take into their own hands the function of being their own retailers, wholesalers and manufacturers, and thus to free themselves from the prolteering system seems most needed."

This, he states, was illustrated during the first weeks of the war when the private grocers in England put up the price of sugar to twelve cents a pound, while the co-operative societies continued to sell it at five cents a pound.

"Profit-making business has always taken advantage of the needs of the people in times of distress. The people have realized this during the war as never before."

It is stated in this article that at the very beginning of the war the co-operative movement in Great Britain offered the resources of its unparalleled organization of distribution to the Government, so that prices could be kept down.

How this offer was received is set forth in a quotation from the Co-operative News in December 1918: "What did the Government do? It totally ignored the offer. Why? Because a government supported by capitalists and run in the capitalist interest did not want to see the co-operative example followed. For the whole basis of the capitalist system is profit-making, and co-operation is based on production for use and not for profit."

We quote further: "Having allowed prices to rise, to quell the popular discontent the British Government established prices at the high level to which they had risen. The effect of this is illustrated by its action on margarine. When the Government took over the factories, including those of the co-operative wholesale societies, the directors of these societies were soon compelled to announce to the members an abnormal profit. This abnormal profit was forced on them by the Government, against their protests at the exorbitant prices they were forced to charge. In the words of the Co-operative News: 'The price of goods was deliberately kept up by the Government in order that the private manufacturers should earn big profit.' "

Mr. Warbasse sets forth several of the assaults of the privileged interests and states that despite all that was done the co-operative societies in England preserved their organization and greatly benefitted the consuming public.

Turning to the United States, he cites one instance in this country:

"When the food board fixed a price for bread, the private bakers protested that they could not afford to sell bread at such a low figure, while the Purity Co-operative Society of Paterson, New Jersey, which operates its own bakery, protested that it did not want to put up its price to so high a figure. In spite of its protestations, the price was raised. It out-witted the authorities, however, because at the end of the quarter it returned to the consumers who bought the bread the excess profit it had made. The patriotic private bakeries wrapped themselves in the flag, winked their eye, and put the profit in their pocket."

THE NEW ORTHODOXY.

A little book with this title has just been issued by the University of Chicago press. Its purpose is to set forth the type of religious belief most characteristic of the intellectual classes in our day, who live in the thought world of the natural and social sciences. So far has their point of view affected the religious thinking of our day that it is almost fair to call it the new orthodoxy.

The discussion is carried on with much ability and a deep sympathy for the human issues involved. It makes plain enough that the old orthodoxy has passed away, and it pretty well carries the assent of the reader to the proposition that the new standard is well established among those who really think in terms of modern science. Its prevailing idea is, that practical Christianity is the life of service, and that the inspiration to noble living is found in the building of "the new city." "We are builders of that city." The work of our own hands is the engrossing concern and the deep satisfaction of our lives. We do not need to look beyond the goal of a glorified humanity for the contentment of our longings. The older conceptions of "communion with a celestial being," of grateful dependence upon him and of the aching need of spiritual contact with him, the conception of the remorselessness of sin and the pity of its need, the hope of an unfailing and infinite resources for its liverance, and of a living joy to come, these seem to have faded out of sight, for they are scarcely mentmentioned unless as ideas superseded. Our own present fellowship of joyous activity in a great new brotherhood of eager hopeful servants of humanity fills the horizon.

It is very readable—full of insight and sympathy and feeling—and almost every one of its definite affirmations seems to demand approval if one would not be grudgingly narrow and suspicious. Indeed, we seem to write ourselves down as not belonging to the thought world of today if we are found not orthodox according to the new standard —fantastically factional in harking back to ideas and ideals long outgrown.

Neverthless, the more one reflects upon it, the more the uneasy feeling grows that something is lacking in this popular faith of our day—something very seriously lacking. Indeed, the lack is so vital as almost to mark the new orthodoxy as one which in its turn, like most orthodoxies, will soon grow old and pass away. Its lack, curiously enough for a faith which is so largely governed by social sympathies—is in the failure to follow the Master in his sympathy for men. A superficial and doctrinaire sympathy it has, but it pitifully fails to remember how deep and various are the needs of society. It quite fails to consider how many classes there are whose needs this new type of religion, if it is to be universal, must be prepared to meet; unless it is to be that most undemocratic of religions, an esoteric faith for the inner circle of the intellectuals, unsuited to the crowd without. The perennial distinction of the religion of Jesus is, that it recognized and met the different types of need with a sympathy broad as humanity itself; and it is for that reason that the world has never since been ready to let it go—while orthodoxies grow up and perish in a century.

Here, e. g., is a plea for only one of those classes of society whom the present- day orthodoxy seems to overlook! The advocates of this new faith are for the most part young, strong, eager and active, "sinewy and full of courage, clear-headed and good-natured," busied with the thousand interests of the new city, stirred by the daily progress of their work and the daily progress of the campaign, and often spiritually sustained by the sap of the old faith, still strong in their veins.

But so many of us are growing old! Millions of us in this great country! Not to mention the multitude who are sick and out of the race. We have had to lay aside our work. The days that used to be so short and crowded with interests are now more than long enough. We have given up our place to others. The rewards of work are done.

The uplift of tense activity has given way to what might easily be the depression of an idleness we cannot help. No new joys are to come; the sum even of what we have lessens of necessity year by year. And yet our hunger for expanding life and joy and work and love is keener than it ever was. Our capacities seem boundless, just when they appear to be condemned to atrophy and death. The tragedy of it is like a two-edged sword.

This may all seem insignificant enough to those of us who are the keen-set workers and students of today.

But presently most of us, also, will be of those who sit at home, forgotten of the world, while we face illimitable yearnings—and what countervailing comforts and expectations? Shall we then be satisfied with the daily exhortation to a life of service, finding our joy in a ministry to others now closed to us, and forgetting our wants in the growing abundance of others.

Theoretically and ideally, perhaps we should. Practically, save in the rarest instances, men and women do not. The insatiable hunger for life is not so easily exorcised. The soul is too actutely conscious of the difficult pathway it has to tread in solitary distress of need. The increasing sense of spiritual solitude of unworthiness, too, and of insufficiency for the future, sets in upon one—a submerging tide that must be battled with alone. Only a living contact with God can bear one up exultingly above the flood and with such a God as the God and Father of Jesus Christ. Somehow we must get our footing firmly set on endless love, so that even pain or loneliness, past failure or present helplessness appear encompassed with our Father's mercy. And in order to rest quietly on this love, it is not enough to exhort ourselves to do so, or to remember how useful a member of society we have been, or to observe how much is going on about us. The exquisitely efficient power is needed of just that stimulating faith that Jesus gave and gives to his disciples. It is now pretty old, but to unknown numbers of wistful souls it is as new with the dawn of each day as the new light breaking in the east.

We have spoken of but one class of the vast bulk of restless, unsatisfied humanity. There remain all those too ingorant or selfish or careless to care for any personal interest or class interest but their own—the weak and self-indulgent, the embittered and defiant and spiritless, the broken and overthrown. For all of these, who find no saving religion in the summons to a "passionately unselfish devotion" to society, Jesus has a glad tidings of great joy. The new orthodoxy has none.

And so, for all its popularity and its harmony with our scientific age, it is pathetically superficial and inadequate. It is not for the lover of his race, because of its lack of a comprehending sympathy. It is not for the virile, red-blooded worker, because of its lack of power—the lack of power to create and sustain the love by which alone it works. Nor can it ever be more than an esoteric faith for the favored and the strong, until it turns again to take humble council with the Great Friend of men.

H. K.

IN THE GRIP OF THE LIQUOR INTERESTS.

The article in The Pacific for January, on "The Early Years of the Temperance Reformation in the United States," traced the course of intemperance in this country down to a time about ten years after the organization of the first national temperance society in 1826. This was the period when it had become apparent to many temperance workers that total abstinence from the use of all intoxicating liquors as a beverage was not only salutary, but that it was only by such a course that drunkenness would ever be eradicated.

For some time the efforts of the temperance societies were merely against the immoderate use of intoxicants and these, in the main, ardent spirit, few persons having come to realize the pernicious effects of wine, beer, ale and cider.

In 1792 the per capita consumption of ardent spirits in this country was approximately two and one half gallons. By 1810 it had climbed up to 4.39; and by 1820, to 7.26. By 1840 it had gone down to 6.02; and by 1850 to 2.24.

It was about the middle of the nineteenth century that what has been called the Beer Invasion began. In 1850 the consumption of malt liquors in the United States was 36,678,444 gallons, a per capita of one and two fifths gallons. In 1860 the number of gallons had increased to 102,956,441, being an average of three and one-fourth gallons for every inhabitant young and old. After the lapse of twenty years more the per capita consumption had increased to ten gallons.

The Beer Invasion was from Germany, more than three million immigrants from that country having landed on our shores during the three decades immediately following the middle years of the last century. Beer gardens with their foaming goblets and smoke and music sprang into existence and multiplied rapidly.

During one of the early years of that period, before the German "Commers" had become much known in this country the New York Times described humorously a "Commer" entertainment given in Germany on the return of a United States minister:

"The object is to drink just as much beer as you can hold, smoke just as many cigars as you can bite the ends of of, and see who can sit in his chair the longest. It is an institution worthy the gods! And, bless us, how the beer pours down; 'It's up we all stand, and down she all goes;" and, 'Here, waiter fill 'em up again.' The man who can drink the most....is the best man. There is nothing to eat, and who would eat when he can blow off the foam and have her filled up again?

"The bill of fare was varied and extensive. Following is a translation:

Beer,
Cigars,
More Beer,
Cigars,
Beer, Beer, Beer, Beer, Beer,
Beer, Beer, Beer, Beer,
Beer, Beer, Beer,
Beer, Beer,
Beer.

"The proceedings were begun with the singing of one of the songs, and at the conclusion, as well as at the end of every song and speech of the evening, the president arose and rapped three times loudly on the table. At this everybody else stood up. 'Eins, swei, drei,' shouted the president. Everybody drank. 'Eins, swei, drei,' he shouted again, and five hundred glasses rattled and jingled on the table. 'Eins, swei, drei, a third time, and every glass was held above its owners head. 'Eins, swei, drei, a fourth and last time, and the glasses were pounded down on the table with a dull thud."

If the world war had not ended as it did in 1918 and Germany had invaded the United States with a vast army, she could not have damaged us more than she did down through the six or seven decades after the commencement of the Beer Invasion. The business of the breweries soon assumed vast proportions. It was estimated that the world's annual production of beer three or four years ago would make a river as long as the Mississippi—six feet deep and ten feet wide. When this estimate was made the United States was leading in its production, manufacturing more than one-fifth of the world's output. In the year 1913 the per capita consumption of beer was 20.62 gallons. An elimination of the non-drinkers would have shown the drinkers deluging themselves with scores and scores of gallons of stuff ordinarily having only four per cent of nutriment and saturated with poisonous materials exceeding in amount the nutritious. The most eminent physiologists and physicians have testified for some time that beer was doing more harm to mankind than all other alcoholic drinks. The beer drinkers take in more alcohol than the whisky drinkers do.

In 1850 when only a very little beer was used in the United States the consumption of spirituous liquors was 2.24 gallons per capita. In 1910 this consumption was only 1.42 gallons. But during the sixty years the per capita consumption of alcohol had increased thirty-seven per cent. While the amount of alcohol contributed to individual consumption by ardent spirits decreased thirty-five per cent, the amount contributed by beer increased one thousand per cent. Accordingly thirty-seven per cent more of pure alcohol was consumed than was consumed before beer drinking became popular.

In 1862, when the manufacture of beer had become a large industry in the United States, the brewers organized for the further advancement of their interests, and a "Brewers' Congress" became from that time one of the annual events in this country. The brewers began at an early date to try to popularize larger beer, working to that end both openly and insidiously. In 1878, for example, the members of the executive and legislative departments of the State of Massachusetts were invited by the owner of a big brewery in Boston to visit his establishment, witness the process of manufacture and partake of his hospitality. There was a grand collation in the malt-house. The first speaker of the evening, a member of the legislature selected to open that part of the program of entertainment, expressed the hope that lager beer might become the popular drink in Massachusetts and all New England. Another member, after declaring that he was almost too full for utterance, expressed the conviction that lager beer was doing more for temperance than all the laws that had been enacted, and in payment to the brewer for what his stomach then contained asserted that a five cent loaf of bread and a quart of lager beer were of more benefit to a man than three-five cent loaves and a pot of tea. Another ardent believer, in the height and glow of his enthusiasm, declared: "If my Cape Cod constituents were here they would decide that beer is a great institution, for the best interests of Massachusetts and for the temperance cause."

In the effort to popularize beer there was much misrepresentation. For instance there was put forth "Beer is Liquid Bread"—attributed to the famous German chemist, Baron Von Liebig. Diligent search on the part of temperance workers always failed to locate these words. This has been found in Liebig's "Complete Works on Chemistry":

"Beer, wine, and spirits furnish no elements capable of entering into the composition of the blood, muscular fiber, or any part that is a vital principle."

And further: "Nine quarts of the best ale contain as much nourishment as would lie on the end of a table knife."

And still further from Liebig: "If a man drinks daily eight or ten quarts of the best Bavarian beer, in the course of twelve months he will have taken into his stomach the nutritive constituents of a five pound loaf of bread." And with this all authorities agree. Professor Higley of the department of Chemistry of Ohio Wesleyan University has found the ratio of proteids in beer to proteids in flour as one to eighty; of carbohydrates as one to sixty-one; of fats .0 to 0.28. And he testifies: "To furnish a hard-working man with the amount of proteid needed each day it would be necessary to give him 108 glasses of beer, costing $5.40 as compared to 37.9 ounces of flour costing six and eighth-tenth cents. To supply him with the carbohydrates needed for his daily ration, it would be necessary to give him 52 glasses of beer costing $2.60, or flour costing four and three-tenth cents."

And yet the very day on which this article is

written we find it stated in a daily paper that benighted working men in certain parts of the country are crying out, "No Beer, No Work!" The daily paper doesn't call the working men benighted, because it too is benighted.

In one way and another beer became popularized among drinkers, and in 1911 had reached a per capita consumption of 20.66 gallons—its high water mark in the United States. This was from seventy-five to eighty gallons per capita for the drinkers—estimating them at approximately twenty-five per cent of the total population.

In 1882 a national conference of brewers, distillers, and liquor dealers was held in Chicago and steps were taken to strengthen the strong hold the iniquitious liquor traffic already had on the country. In an address of welcome Mayor Harrison said to the delegates that they were "the representatives of one of the most important interests of the country." Stating that the liquor interest had four hundred million dollars behind it he set forth as the object of the conference "to protect its members against fanatics who were careless of the sacredness of personal rights." In one breath Mayor Harrison asserted that the prohibition law in Maine was "a dead letter and fraud and accomplished nothing." In the next breath it came out that the conference was called to devise means to resist and stop the encroachments of such leislation, and in the preamble of resolutions later adopted by the conference it was declared that the prohibitionists had succeeded in various states and places in securing the passage of laws "palpably tryrannical and injurious to the erercise of our business."

Soon after the liquor interests in the early 80's banded themselves together to resist public sentiment and the laws a veteran distiller in Illinois warned them that they were likely by so doing to invite their own destruction—that they would better beware or "in ten years there would not be left a distillery, a brewery, or a saloon, in the whole United States." In every state of the Union the Liquor Sellers' League thrust itself forward as the dictator to political parties—as one of their papers put it: 'They have entered the political field to protect, maintain, and further their own special interests by political action. They have left the defensive position they have heretofore occoccupied, and have become an aggressive force, as the best means of self-protection." They were out against everything that operated against their business directly or indirectly, they sought special privilege for the accursed traffic, and in various ways showed themselves a danger to the body politic such as the large majority of the people had not thought of theretofore.

We cannot in this article trace further the growing power and menace of the liquor traffic. Suffice it to state that those interests became in every state and city in the nation a mighty corrupting power. Despite the awful loss and degradation and suffering entailed by the iniquitous traffic it demanded protection as a business, an industry among industries, serving the people. The last census figures credited it with a capital of $771,516,000. In the year 1918 its capital was more than a billion dollars. Its breweries numbered 1,500, its distilleries 650, its wholesale houses 7,000 and its saloons and other retail places 200,000. It has been estimated that the bars in the saloons of the United States in the year 1918,—though prohibition had year by year for several years closed a large number of them—would if placed end to end reach from New York to Galveston. All in all there were in 1918 about 250,000 separate business establishments, employing more than 400,000 workers, the business in its totality being the sources of profit and livelihood of more than two million people.

It has been weighed in the balance and found wanting. In an article next month we shall sketch the agencies through which has come this great overthrow.

CHINA DOESN'T WANT THE BREWERIES.

The president of the California Breweries Association stated recently several of the breweries would be moved to China and that he would leave soon to arrange for the reconstruction of a two million dollar plant for one. The Peking Daily News has made this comment:

"Now it is extremely kind of the brewers of the United States, who are apparently in serious fear lest their trade, like that of the silversmiths of Ephesus, is about to be endangered, to think of conferring the benefits of their activities on this country; but frankly, they are not wanted. Beer, however glorious is one of the things China can manage to do without, either in large quantities or in small. Its manufacture would doubtless employ a certain number of workmen, and the brewers would claim the credit of being benefactors of mankind and all that sort of tosh; but the case against their coming to China seems well-nigh irrestible.

"Rightly or wrongly, the western world is coming to the conclusion that the worship of Bacchus, or his minor satellites, is not necessary to human salvation. The whole trend of the times is against intoxicants of every kind as beverages; and a $2,000,000 beer plant would only be laughed at if it tried to scatter broadcast the idea that it only made beer for medical purposes.

"China is just getting rid of one curse, and the American Government has had no small hand in the accomplishment of this great task; it is surely not too much to ask that the American Government shall intervene in this matter, and ban from this country as undesirables those who would come to it bringing with them another curse. For even if beer be comparatively harmless, the brewers will be followed by the distillers, and the two will be

followed by their political wire-pulling, and the last state of this country will be considerably worse than the first."

CHRONICLE AND COMMENT.

The world stands at the beginning of an era when it will no longer be "the almighty dollar," but the Almighty's dollar.

The editorial with the caption "What the World is Moving Toward" was written to be read, as was also the one on "Mr. McAdoo's One Hundred Thousand Dollar Salary." Also the fragments under "Voices," and the articles "New Era in Industry in Russia," and "The Co-operative Movement in Europe."

Mr. J. E. McAfee, the new secretary of the American Missionary Association, succeeding Dr. H. Paul Douglass, is a brother of the Rev. Dr. McAfee, pastor of the First Presbyterian Church of Berkeley. For twelve years he was one of the secretaries of the Presbyterian Board of Home Missions. He is a graduate of Park College and of Auburn Theological Seminary, but is not an ordained minister.

"If we want trouble in the army and in the country, the way to bring it about is by being soft with Germany," remarks the London Morning Post: "The position of the allies is one of such overwhelming superority that they have only to issue their orders." The Mail adds, however: "In nothing they do will they be guided by any motive but justice." We are not so certain about that. There are not a few things that cause apprehension.

Writing in "The Japanese Student" of the recent Student Conference at Asilomar, Mr. C. J. Togashira of the University of California says: "The atmosphere of the conference was distinctly homelike. The home fire was kept burning and lasting friendships were formed among the students of different races and various nations. Students from Hungary, Mexico, China, India, Philippine Islands and Japan met and lived together with the American students from many colleges and with their leaders. * * * * They deliberated, discussed and aspired for the same objective for the supreme need of the world at this critical moment of human history. Every member of the Asilomar conference is invested with grave responsibility to pass along the torchlight of international amity and good will to all mankind. We students from other lands were the guests of the conference, and are grateful for the cordial invitation extended to us and for the privileges we enjoyed at the conference." Mr. Togashira writes concerning an address given to the Japanese delegation by J. Stitt Wilson: "His thundering and far-reaching message of the coming age and Christian service will be carried forward by every member of the delegation." Twenty Japanese were in attendance at the conference, several from the Pacific School of Religion. The report in "The Japanese Student" quotes Secretary Devendorf of the University Y. M. C. A. as saying that this recent conference was the best one during the last eight years.

The Rev. Dr. Peter Ainslee declares in an editorial in The Christian Union Quarterly that a new chapter in Christian Unity in American Christianity was opened by the recent conference in Philadelphia on the organic union of th eevangelical churches of America. Dr. Ainslee remarks in his article: "In all the sessions the men who spoke had their faces turned to the future and the spirit of the meetings was free, cordial and irenic. Two of the most outstanding men of the conference were the Rev. Newman Smyth, D.D., and the Rev. Wm. H. Roberts, D.D.,—both exceeding three score years, but both as active as men ten years their junior; both theologians, Dr. Smyth of the liberal school and Dr. Roberts of the conservatives; both having rendered long service in their respective communions, Dr. Smyth for twenty-five years minister at Center Congregational Church, New Haven, and Dr. Roberts the stated clerk of the General Assembly of the Presbyterian Church since 1884 and American secretary of the World Presbyterian Alliance since 1888; both were appointed by the Protestant Episcopal Church on the deputation to Great Britain and Ireland in 1913 in the interest of the World Conference on Faith and Order; both have stood for Christian unity, Dr. Smyth has been untiring in his efforts for organic union and Dr. Roberts presided over the first meeting of the Federal Council of the Churches of Christ in America in its first sessions in Philadelphia in 1908 and has been especially active in federation work; both men were deeply moved by the prophetic note sounded in the recent Philadelphia conference and their messages were received with cordial appreciation. They both stood out as the prophets and apostles of reconciliation."

THE STORM.

By Elvira S. Person.

Gray driving mist and rain, and dreary wind;
Brown grasses bent along the valley's floor;
Oaks standing grim, unyielding in the storm,
Thrust moss-hung branches to the cryng wind.
Under low hanging clouds, and swept skies,
Shut in by walls of mist on every side,
Sadly the valley sighs—torn by the wind—
"Unkind,—unkind!"

Dawn o'er the hills, and one great star that glows;
Green grasses springing on the valley's floor;
Oaks in the lingering shadows still a-dream,
While mountain ranges, white with midnight snows,
Sudden flush rosy with the coming sun.
Lark-song, and laughing skies, and joy!
Under the blue the valley smiles. It knows
The storm was kind!

SOMETHING TO BE REMEMBERED.

A great howl is going up from the liquor interests against national prohibition. Some of the upholders of the iniquity that has so long cursed the country and caused woe and loss unutterable and immeasurable appear to think that nothing so wicked and monstrous has ever been done by this people as has been done in dealing the traffic the deadly blow it has received.

At a time when this howl is going up the following poem entitled "The Drunkard's Funeral," from Vachel Lindsay's "The Chinese Nightingale," published by the Macmillan Company, is timely. It pictures a little, only a little, the other side—something to remember all the time the howl is heard.

"Yes," said the sister with the little pinched face,
The busy little sister with the funny little tract—
"This is the climax, the grand fifth act.
There rides the proud, at the finish of his race.
There goes the hearse, the mourners cry—
The respectable hearse goes slowly by.
The wife of the dead has money in her purse,
The children are in health, so it might have been worse.
That fellow in the coffin led a life most foul.
A fierce defender of the red bartender,
At the church he would rail,
At the preacher he would howl.
He planted every deviltry to see it grow.
He wasted half his income on the lewd and the low.
He would trade engender for the red bartender,
He would homage render to the red bartender,
And in ultimate surrender to the red bartender,
He died of the tremens, as crazy as a fool.
And his friends were glad, when the end came soon.

There goes the hearse, the mourners cry,
The respectable hearse goes slowly by.
And now, good friends, since you see how it ends.
Let each nation-mender flay the red bartender—
Abhor
The trangression
Of the red bartender.
Ruin
The profession
Of the red bartender:
Force him into business where his work does good
Let him learn how to plough, let him learn to chop wood;
Let him learn how to plough, let him learn to chop wood.

"The moral,
The conclusion,
The verdict now you know;
The saloon must go.
The saloon must go.
The saloon,
The saloon,
The saloon,
Must go.'"

"You are right, little sister," I said to myself;
"You are right, good sister," I said.
"Though you wear a mussy bonnet
On your little gray head,
You are right, little sister," I said.

THE STORY OF THE COLLEGE OF CALIFORNIA

Article VII.

The articles thus far in this series have sketched the history of the College of California from its inception as an academy in 1853 down to the time of its transfer to the State in 1868 to become the nucleus of the University of California.

Early in 1868, soon after the board of regents of the University of California had been constituted and organized, the regents stated in a communication to the trustees of the College of California that the work of the University could not be taken up at once and the College trustees were asked to continue their work through the college year 1868-69. In June, 1869, the College sent forth its last class. On the 5th of April, 1869, the board of regents of the University of California unanimously adopted a series of resolutions in the first of which it was stated that "the board of regents take this occasion to repeat the expression of their profound appreciation of the far-seeing public spirit, devotion to learning, and to the good of the commonwealth, manifested by the trustees of the College of California in the resolutions passed by their board, October 9, 1867." The resolutions of that date passed by the board of trustees of the College of California were quoted and made a part of the resolutions by the board of regents, and it was stated therein: "We recognize in these resolutions the incipient germ of the State University."

In the resolutions of April 5, 1869, the regents expressed their readiness to conclude the transactions by which the institution of the College of California and its effects were to be transferred to the University, stating therein: "The regents will, in case of these conclusive acts, carry forward without interruption, as classes in the University, those now in the College of California, and such as may join them, in the buildings of the College of California, until this board shall be ready to receive those classes and such students in the contemplated University buildings at Berkeley."

Later in 1869, after all legal matters had been arranged, the final transfer was made, and the College of California became an integral part of the University of California—forever enthroned on that beautiful site which had been consecrated to learning by those devoted pioneers on that April day in 1860.

At the time when the negotiations were going on for the transfer of the College to the University, the Rev. Dr. Horatio Stebbins, pastor of the Unitarian Church, San Francisco, was the

president of the College board of trustees. In an address in February, 1868, Dr. Stebbins remarked: "This, then, is our vocation—to make men more manly, and humanity more humane; to augment the discourse of reason, intelligence and faith, and to kindle the beacon fires of truth on all the summits of existence." "And to this end and for this cause," said Dr. Stebbins, "may our University stand so long as sun and moon shall endure!"

At the Commencement time in 1868 the address before the Alumnal Association was given by the Rev. Dr. I. E. Dwinell, pastor of the Congregational Church at Sacramento, later professor of homiletics and pastoral theology in Pacific Theological Seminary. In that address Dr. Dwinell set forth the necessary and vital elements in a University if it was to meet the needs of humanity, and remarked in conclusion:

"If divine ideas, the accumulated verities and facts underlying the highest spiritual training of the ages can come from near and far, bringing with them, in true, loving fellowship, all the instruments, facilities and enthusiasm of modern learning, science, letters, philosophy, the highest respect for man, and the most royal use of reason, and center around our new University, brood over it and nourish it, it will have a noble career, will usher in a new era for learning, and university life will rise to a higher point on these western shores than it has attained elsewhere." Adapting then certain words of Milton when he at one time had a vision of the rising glory of England, Dr. Dwinell said as to the University: "Methinks I see it on this new and higher mission. . . . Methinks I see a noble and puissant University rousing itself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beams—purging and unscaling her long abused sight at the fountain of heavenly radiance."

The two foregoing quotations are but a few of many things going to show that the founders and friends of the College of California never for a moment laid aside the lofty ideals animating them when the institution was established. It was meant to be for the good of man and for the glory of God. With that hope they handed it over to the State.

The early years of the University of California brought some disappointments to the founders and friends of the College of California. The Rev. Dr. Stebbins, the president of the College board and pastor of the First Unitarian Church of San Francisco, and the Hon. John W. Dwinelle, an Oakland attorney, were the only members of that board who were selected as University regents. The Catholics and the Jews were represented on the board of regents; but no minister of the gospel was appointed thereto except Dr. Stebbins, the Unitarian.

In a letter to the Education Society in the East which had aided the College of California and which had enquired as to the transfer, Dr. Willey, who had been for many years the vice-president of the College, blamed Governor Haight for what was regarded as a dereliction. He stated in his letter addressed to Theron Baldwin, Dr. Bacon and other members of the committee of the Western College Society, that "it was thoroughly understood that the College should be the germ, in its spirit and organization, and the University the outgrowth"; that Governor Haight, a leading member of one of the Presbyterian churches of San Francisco, a graduate of Yale, had been well acquainted with the College and cognizant of all that it had done toward the University, and yet among his appointees as regents "not one of the characterizing and efficient friends of the College which had given the University its existence and without which, as all will say, it could never have had an existence."

It required years for the University to justify itself for the cutting loose from the religious and church influences in which the College of California had been cradled and nurtured, and for that lack of emphasis on certain studies always at the fore front in educational institutions planted and fostered by the Church. Only in recent years has the idea of Church directed colleges or universities hereabout been given up by the denominations which brought into existence the College of California. In his later years Dr. Willey came to believe that it was best as it was, but as late as 1879 he wrote in his "Thirty Years in California": "There are many excellent institutions of learning now existing and well matured that will by and by develop into colleges. This state will, in time, provide itself with institutions that do not leave off from the top of the curriculum the study of mind and morals and the Christian evidences. It is only a question of time. Schools of science and of special training are good in their place, but the college is needed also. It is a kind of training practically interwoven among others in our American system, and it is not going to fall into disuse. Although we may be late in getting it in California we shall nevertheless have it. We all wish well to the University. It has probably done as well as could have been expected thus far. But ten years is a period only sufficient for a beginning for such an institution. The State can only know what the University is when it has seen what kind of men it makes. It will take another decade or two for that to appear."

The University of California suffered some in early years from the fact that it was not what some Christian people thought it should be. In an address to the Legislature in 1874 President Gilman in setting forth the many dangers which confronted it remarked: "There are religious bodies that would like to control it or see it die, in order that separate denominational colleges might grow up in its stead."

But the great danger to the University was in

the effort to make it simply an agricultural and mechanical school. The effort was long continued. The fight for control was at times mean and venomous, and left long traces of bitterness. It drove President Gilman finally to an acceptance of the presidency of Johns Hopkins University. It was the leavening influence of the College of California which saved the University.

In the final appeal which Horace Bushnell made to the people of California in 1857 for an adequate endowment for the College of California, there was reference to the hope of some of the citizens that a State University would be erected ere long and that this would do away with the necessity for a privately endowed institution of learning. As things long had been and then were Dr. Bushnell was justified in saying: "The hope of a State University is a hope that embraces the impossible. Facts give it no complexion of favor. A remarkable fatality has attended the effort to create universities by state patronage. The State of Alabama set apart $500,000 for the uses of a University which, I believe, has come to a full end already, both as respects the fund and the institution. The Ohio University has fallen from a state of temporary prominence in the same manner. So, of others. And this for the manifest reason that the State University becomes of course a mere prize for placemen, subject to all the contests, agitations, and changes of dynasty that belong to party politics. . . . The faculty come in at the same gate with constables and marshals. The professors that are 'ins' and the professors that are 'outs' have the same things to say of each other as other kinds of office-seekers, and their dignity is of the same order. Meantime the students are rushing into the cabals of party to oust some obnoxious president or professor; and he on the other hand is called to administer the discipline in peril of a retaliatory discipline that takes away his bread. Elegant learning and science miss the shades we sometimes speak of; there is no retirement for them here. They are draggling always in the mires of uneasiness and public intrigue, sweltering always in the heat of some outdoor peril or disturbance. It is little to say that no University can live in such an element."

In the Overland Monthly for June, 1889, we find a belated review of Dr. Willey's "History of the College of California," published in 1887—a review written evidently by a person capable of forming a reliable judgment not only from the things set forth by Dr. Willey, but from a personal acquaintance with many of the facts—in which review it is declared that it was the leaven of the College of California which saved the University in divers times of peril.

We have in previous articles made evident this fact, and such quotations as we make now from the Overland Monthly article is merely to lay emphasis upon it, having just set forth the difficulties and perils through which the University of California struggled for many years.

The writer of the Overland Monthly article, looking back over the years from 1889, said:

"As time went on and the prestige of the old nucleus was lost in the new institution, the foretold political clamors took place; dismissed professors behaved much as Dr. Bushnell said they would; popular ignorance tried in the interest of a purely material ideal to swamp the ideal of liberal education imported by the College into the University; instead of being secondary or even equal, the technical course the demagogues cried should be all.

"Was this the justification of forebodings? To our mind it was the converse; it was the justification of the action of the College. For its first object was not its own individual existence, but the ideal of education in this State: the State University was to be, and unless the College intervened to save it, it would have gone the way of other state universities, and become a technical school. To the action almost unprecedently liberal—of the College is due the fact that it followed the course of the Michigan University, and not that of the many that had been giving the name of failure to the state plan. From the outset—from the time of Dr. Bushnell's 'Appeal—yes, from the time of Dr. Rogers' first letter to Mr. Willey at Monterey—the ideal of a university, not merely of the best college, had been in the minds of the founders. By the consolidation they saved the university ideal at once for themselves and for the University. During the worst political conflicts, when the ideal a dozen times seemed lost, it was the old college leaven that saved it; and we see today its success in the main."

It remains now to ask in conclusion, What from among the educational ideals of those devoted pioneers has been lost by the transfer to the State of the College of California?

By surrendering its individual existence and identity the College of California gave to the State a University which for many decades furnished educational advantages to thousands of young men and young women not otherwise procurable. It laid the University foundations and by its leavening influence saved the humanistic discipline when it was threatened by the narrow and merely technical.

But what of the religious ideals? Have these been lost by the transfer? This must be answered in the light of today and not in the light of half a century ago or even of a quarter of a century ago.

The truths of the Christian religion are not taught and cannot be taught on the grounds of the University of California as they are taught today in many other universities throughout the land. The constitution of the State forbids it. But forty miles away is Stanford University on the grounds of which stands a chapel in which religious services are conducted from Sunday to Sunday, in which daily chapel services are held, and no constitutional provision forbids in Stan-

ford's class rooms whatever religious instruction those in charge of the institution wish to have given there. But there is nothing to indicate any finer religious atmosphere surrounding the students at Stanford than surrounds the students in the University of California, nor does Stanford send out better men and women than the University of California sends out. There is nothing, so far as we know, going to show that Yale University, working under no such restrictions as the University of California works under in this respect, sends out students more devoted to the good of mankind and the glory of God than those that the University of California sends out.

Just outside the grounds of the University of California stands a building dedicated to the uplifting work of the Young Men's Christian Association and to the Young Women's Christian Association—the gift of the family of one of the trustees of the College of California, whose widow, seeing years agone that the State was steadily providing the University with all things needful except such Christian institutions as are housed in that building, gave it as a memorial to the loved one gone on before.

Clustered around the University today are various church houses or halls, and student pastors supported by and co-operating with a number of the denominations are zealously and tactfully occupied in seeking the religious welfare of the students. Several theological seminaries or schools of religion are established adjacent to the University, and there is a reciprocity of studies that meets what would otherwise be a lack.

Then, too, in trying to decide whether there has been a loss of anything which those devoted men of God had in mind in those pioneer days and wished handed down to future generations, there must needs be taken into consideration the changed idea as to religion.

More and more, year by year, here in California we have come to take our stand with John Wesley, who in his last days stood up in the pulpit when friends had to hold him up because of his bodily weakness, and addressing the people on liberality of sentiment, spoke against refusing to join with a congregation of believers on account of differences of opinion. John Wesley said then: "If they do but fear God, work righteousness, and keep his commandments, we have nothing to fear."

Long ago the Seer of Patmos foresaw a city in which could be discerned no temple—the Lord God Almighty being the temple thereof. There is and ever has been a progressive permeating of society with the Christian spirit. Consecrated to learning and to the quest for truth, the University of California is one of the institutions by means of which society is being permeated ever more and more by the Christ-spirit.

The kernel, the heart, of what the founders of the College of California desired lives today in the University and is operating for that ultimate concord which is humanity's destiny.

THE PERSONALITY OF CHRIST.

An Article by Professor Buckham of the Pacific School of Religion, in Response to a Request from the Editor of the Christian Register.

The Christian Register of January 23d contained an article by Professor John Wright Buckham of the Pacific School of Religion on "The Personality of Christ." An editorial note says concerning the contribution: "Professor Buckham wrote an article for the Harvard Theological Review, July, 1918, in which he reviewed the theological progress of three hundred years, in anticipation of the Pilgrim Tercentenary. In the article were significant elements indicating the rapproachment of the two branches of Congregationalism—Trinitarian and Unitarian. The Register published on August 15th a hospitable appreciation of the marked liberality of Professor Buckham's position from the pen of the Rev. Richard Boynton. One of the essential things, if indeed it is not the one essential thing, is a statement not of personality in the abstract, but of the historic personality of Christ and his place in Christendom and the world. Professor Buckham was invited to write on this subject in greater detail. It is of the highest importance for the churches of every faith to wrestle with theological definitions. Glossing the intellectual divergencies, as they actually, sometimes obtrusively exist is folly, or worse. Sentimentalist's brotherhood is mushy and transient. For genuine agreement we must agree with our hearts and our minds and our strength."

Stating that Christian theology arose out of the query, Who is Jesus Christ? Professor Buckham remarks. "It was a subject potent enough to create a theology, and to keep it in movement to this day. This man had come into the lives of this growing body of disciples with unprecedented and transforming effect. At first they were content to call him Master, Lord, Messiah, Son of God. But titles of affection and honor were not enough. Their world of ideas as well as of conduct had been recreated by him. How could he himself be understood in a such a way as to account for the force of his impact upon their common life and thought?"

Professor Buckham states then that an extraordinary theory arose early under the impulse of the Gnostic philosophy—that Jesus was no man at all, but a divine being suddenly descending from heaven, his body being at best only a phantom. Over against this docetism and in a measure counteracting it, Professor Buckham states was the belief that Jesus was truly and humanly born, yet supernaturally conceived, the doctrine of the Virgin Birth. But, "profounder by far than this and appealing to more thoughtful minds, was the doctrine of the incarnation in him of the Logos, so majestically hymned in the prologue of the Fourth Gospel." As to this he writes:

"The Logos idea,—though in itself most illum-

inating,—in conjunctnion with that of his eternal sonship, provoked a discussion which degenerated into that weary and fruitless controversy over the two natures in him which exhausted the post-Nicene and mediaeval minds and then passed over into Protestantism to perplex and sterilize its theology, and, in the form of the "Unitarian controversy," to alienate and embitter the New England churches.

"The reasons for the profitlessness of this whole two-natures era of Christological discussion are not far to seek. The category **nature** (and attributes) was in itself a wholly inadequate one for the purposes of Christology. It could never afford a true interpretation of Christ. It was a cul de sac, from which it seemed hopeless ever to emerge."

Professor Buckham proceeds at this point in his article to the **Personality** and writes as follows:

Upon the darkness of this futile Christology there gradually arose a new category, throwing light upon God and man and Christ,—personality. The term "person" had long been in use,—though etymology is still a riddle,—but the category itself is essentially modern. Kant is more its author than any other, but it grew up out of various cooperating minds and schools of thought, including idealism, romanticism, and mysticism. Schleiermacher was the first to apply its content in a fruitful way to Christ. After him it slowly came into increasing significance as affording a clue to the mystery of this radiant being who had opened the kingdom of heaven to all believers.

It would be extravagant to claim that personality affords a complete interpretation of Jesus Christ. There is no magic in the concept itself. Yet, more than any other, it affords a key to as much of the inner meaning of that penetralium of the Spirit—the soul of the Master—as we are able to translate into intellectual terms. How and why?

To begin with, personality does away with that tendency to mutual hostility or contrast of the human and divine which the very idea of the two natures fosters. It invites rather than forbids the harmony and union of the divine and human. It suggests that that which is divine may also be human and vice versa. Yet it does not obliterate the distinction between the two. It magnifies that which common to God and man, without losing the sense of higher and lower, which alone enables man to worship and aspire.

Second, personality indicates that that which in ourselves we know to be best and highest—freedom, self-direction, worth, love—raised to the nth power, is that which makes God, God. And as we see that which is most human in ourselves at its highest in Jesus Christ he thus becomes our ideal, our incarnation of the divine, by virtue not of office or mediatorial work, but of that which he is in himself.

Third, personality emphasizes ethical rather than metaphysical, spiritual rather than physical, qualities. Not that it fails to recognize metaphysical implications, but it throws all its weight upon moral and spritual worth. It is a value judgment. It denotes not attributes, but intributes. It penetrates to the very spring and core of selfhood—which is primarily moral.

Personality is thus a concept fraught with wide meaning. It throws light upon the whole realm of self-activity. It reveals ourselves as persons in the making,—more or less imperfect,—some hardly more than embryo persons, others developed into partial fulfilment; Christ as the ideal person, the "flying goal"; God as the Perfect Person, Author and End of persons, the Ultimate Goal.

Does this make the difference between ourselves and Christ only one of degree? It is a frequent question—and not a very wise one. Degree is a mechanical measure, as Bergson would say, and not germane to the personal realm. There is a quality, a tonality, an undefinable something in our Lord that makes him far more human—in the best sense—than any of us and—for that reason—diviner. As Tennyson used to say, "We are all sons of God, but one alone is worthy to be the Son of Man, the representative of the whole of humanity." That something transforming in him gives him a unique place and power in human life. He through the Spirit calls men to their true selfhood—saves them. This is not theory, it is experience—experience renewed wherever the gospel has gone.

While this is not a realm for definition, we may, using familiar but not outworn terms, characterize Christ's personality, in its unique relation to God and humanity, as revealing and redemptive. He stands—not apart from our humanity, but in the midst of it—as the revealing personality. He reveals man to himself in his richest possibilities and capacities. Still more truly he reveals God to men. By that very exaltation of the human in him he unveils the God who indwells in man and yet encompasses and transcends him in a perfection of personality which the Christ, more than any other, incarnates and manifests.

Yet, more than this, he is not only the revealing personality, but the redeeming personality through the Spirit operative in him. He has come into the lives of millions of men in every generation since his advent into the personal human circle with a releasing and renewing power that sets them free from themselves and their lower nature and makes them "new." The effect of this transformation, illustrated in a Paul, a Saint Francis, a Luther, a Pascal, is the moral miracle of the ages. Such transformation is affected by the Divine Spirit, yet the operation is through Jesus Christ. What our civilization would be without him, it is impossible to conjecture—surely infinitely poorer and baser than it is, lacking this personality which no less a term than "redemptive" will describe.

Yet when one has paid the tribute to the intellect which it rightly demands in its effort to ap-

praise and co-ordinate this High Worth among the realities of the spirit world, with what a sense of inadequacy and of an overplus in him of the undefined, one returns to the Christ himself as the abiding instrument of the Spirit, the living Revealer and Helper,—too near to be other than human and too exalted to be less than divine,—and takes the large sense of the significance of his presence with us in the mystery and battle of life. This, after all, is what the term "personality" strives to express—and succeeds better than other concepts—yet fails.

SHOULD THEOLOGICAL SEMINARIES BE DENOMINATIONAL OR UNDENOMINATIONAL?

Diverse Opinions by the Presidents of Several Institutions.

The Christian Union Quarterly for October had an editorial on "Have Denominational Schools a Moral Right of Existence," which invited comment.

President Nash of the Pacific School of Religion wrote in a letter to the Editor of the Quarterly:

"You asked a most searching question and answered it cogently. The strictly denominational school, controlled and administered in that narrow interest, confining its funds to its own students, using a curriculum which puts its sectarian stamp on its graduates, is out of date. It should consider a limited number of alternatives. If it remains under denominational control, it should at least liberalize its funds and curriculum so as to train on equal, non-sectarian terms students from all quarters. Or, such a school would take a more forward step by making itself undenominational in constitution, board of control and faculty, and so inevitably in curriculum, inner life and outgrowing service. Better yet would be co-operation and federation of such undenominational schools as are near enough for the purpose. And best of all would be unions of many small schools into a few splendidly equipped ones, established at great educational centers in the mighty currents of the world life, among cosmopolitan populations which furnish laboratories for training and fields for service.

"Such a movement toward breadth and union is the more urgent because Christian service has grown so multiform. Ordained ministers are now bt one among many groups of religious leaders. It is even more true of the rest than of ministers that they need not and should not be trained in denominational schools and given sectarian character. The war has taught our soldiers and sailors, our Christian workers among them, and multitudes of us at home, that the great essentials of faith and life are the same for us all, that smaller things have trivial rights, that our churches stand apart on non-essentials and that it is folly to attempt the vast moral and religious conflict of the world with divided forces.

"Our theological faculties are composed of men accepted among the foremost leaders of the churches. They are a powerful force whether for or against advance. In this mighty day of vast proportions, when misery and sin are seen in huge and naked bulk, when no good work need be small and slow, when gigantic forces can be levied and led to immense and decisive victory, when divisive and puny effort is contemned by modern men who are doing the rest of the world's work in great ways, our theological schools should turn their total united power into the forward movement. Should this be the way of sacrifice, it would prove to be the way of life."

President Stuart of Garrett Biblical Institute, a Methodist school at Evanston, Illinois, writes:

"A union theological seminary movement is bound to come and I should personally be favorable to such a movement and interested in it. I see no reasons why studies, which come to all schools might not be pursued by more students alike and provisions made for special instruction in matters of denominational history and polity. I doubt whether the church is quite ready for a plan which would wipe out entirely the denominational inheritance in the past; nor am I sure that this would be desirable, even if possible.

If the theological students of today were to study together, it would be easier for them as the ministers of tomorrow, to work together in closer harmony, and with more cordial co-operation."

President Ozora Davis of the Chicago Theological Seminary takes the following position:

"If by a denominational divinity school is meant an institution which indoctrinates its students with the idea that they have a monopoly of Christian truth or that theirs is the only Christian church, then such faculties and students are a religious nuisance. But if a denominational school may be loyal to its own tradition and heritage while presenting and holding Christian truth in hospitality of spirit, then I believe that such an institution is not only warranted but necessary. Chicago Theological Seminary is a Congregational graduate school of theology located at the University of Chicago, but maintaining its own autonomy. More students of other denominations are trained in its courses than representatives of its supporting denomination. There is the largest catholicity of teaching in its faculty; but we are Congregationalists in conviction and practice. Personally I believe that we must seek Christian unity of spirit and service; but I do not feel the need of uniformity of organization or ritual. I believe that real Christian union may for the present be best promoted by variety of forms expressing essential unity of spirit and temper. And to this ideal the denominational theological school is necessary."

Dean Bartlet of the Philadelphia Protestant Episcopal Divinity School favors co-operation of

schools but not a merger—at least not for the present. He says that he is in profound sympathy with the end for which the editorial in the Christian Union Quarterly yearns. A divided church, he says, seems to him the tragedy of tragedies—"unless indeed the imperfect and unintelligent discipleship of those who profess and call themselves Christian is more tragic, as it certainly is the ultimate root and cause of division." Dean Stuart expresses the firm convction that "reunion must be had." Until that time he would hold on to the denominational school; but, "its spirit cannot any longer remain narrowly belligerent and sectarian."

President Kelso of the Western Theological Seminary, at Pittsburgh, wrote as follows:

"Personally I am heartily in favor of federation or co-operation wherever theological seminaries are located in the same community. Organic union is not legally possible, even if it is the ultimate ideal, because such institutions have the denominational feature written into the civil charter as well as the ecclesiastical. Federation, however much we desire it, will never be possible until the communions to which the institutions belong come closer together, for in my judgment the chief obstacle to such movements is not usually found in the intelligent leaders but in the rank and file of the churches. The first step necessary is for the various denominations of Christians to come into closer relations, to federate if possible, or to go one step further and arrange an organic union, and the theological seminaries, like the missionary boards, will automatically come together. The seminaries where exegesis, theology, and church history are taught scientifically are paving the way for the realization of the ideals of church unity. On the other hand, the institutions in which these subjects are presented from a partisan point of view and in a sectarian spirit are lending themselves to perpetuate the schisms of Protestant Christianity. In fairness such a discrimination should be made. In closing I might state that at the Western Theological Seminary students of all denominations are received and are entitled to equal privileges, and every year we have representatives from several communions in addition to those of the Presbyterian Church."

President McClure of McCormick Seminary, a Presbyterian institution, in Chicago, expresses this judgment: "The seminary ordinarily is a product of the denomination rather than the producer of it. The denomination itself therefore must be reborn in the spirit of unity first; then the seminary will become the expression of the rebirth."

Dr. Lyman Hood, until recently the president of Atlanta Theological Seminary, declares that the mobilization of theological seminaries is the imperative demand. In the course of his article Dr. Hood distributes the seminaries as follows among the various religious bodies:

"Roman Catholc 28; Lutheran 25; Presbyterian 23; Methodist 22; Baptist 15; Episcopalian 14; Disciples 11; Congregationalist 10; all others 24. In them are 1,422 teachers and 12,051 students. The real estate (land and buildings) is valued at $24,32,211, and the endowments total $40,895,-681."

"Adding properties not included in the above, as the cost of libraries for instance, here is a truly vast sum measuring the effort and sacrifice of the churches of America, approaching one hundred millions of dollars."

Dr. Hood says:

"It is a fair question that comes from the donors to those who bear the responsibility of stewardship, are we administering this great trust bestowed, with economy and wisdom? And, in passing, it is to be noted, that this inquiry, not in the spirit of unfriendly criticism, is now heard more and more."

"The relation of the schools, not alone to each other and to their denominatons, but to the people, requires our most serious consideration. Of all the many types of educational institutions, no one is so far removed from the life and thought of the day. This great gulf must be bridged even if fewer men lead cloistered lives as hermits, giving their years to the dative case. Professors in vital and sympathetic touch with the life and problems of the churches are now needed. The studies of the classroom should partake more laregly of the humanities even if theology be less "systematic.' "

After setting forth several desrable results of mobilization Dr. Hood concludes:

"Furthermore, it would successfully eliminate a competition from two sources, which daily becomes more powerful and threatening, namely, first from the larger universities, which are at present openly appealing to the more scholarly of their students to prepare, by graduate work, for the varying forms of the Master's work. And, second, from the so-called Bible-schools, which have raised the cry that the teaching in our seminaries may be philosophic but is no longer primarily biblical. And these schools of so comparatively a new type are not only getting the ear of the public but the young men and the young women of the people. We must get together if we are to live."

FRAGMENTS FROM TWO POETS.

He who would win the name of truly great
Must understand his own age and the next,
And make the present ready to fulfill
Its prophecy, and with the future merge
Gently and peacefully, as wave with wave.

—James Russell Lowell.

Yet in opinions look not always back,
Your wake is nothing, mind the coming track;
Leave what you've done for what you have to do.
Don't be "consistent," but be simply true.

—Oliver Wendell Holmes.

MR. J. STITT WILSON COMES BACK TO THE CHURCH.

Mr. J. Stitt Wilson, the Christian Socialist, but no longer Party Socialist, united with Trinity Methodist Church, Berkeley, on one of the Sundays in January. After Dr. Dennett, the pastor, had welcomed him into membership he asked him to speak to the congregation, stating his reasons for leaving and why he returned. Mr. Wilson was reported as follows by one of the daily papers:

"Why did I reunite with the church? And why did I ever leave the church?

"Twenty-two years ago I left the church because I caught a social vision as a young preacher, plunged for the first time into life in a great city where I saw the terrible injustices and inequalities in the life of the working multitudes.

"The church at that time neither saw nor heeded the injustice of the economic conditions that haunted my soul. I was like a voice crying in a wilderness. I tried to tell them but they heeded me not.

Burning with conviction of the duty of a Christian to apply the teachings of Christ to these tragic problems of the poor, I left my pastorate, and went forth alone into the unchurched world with the message that was in my heart.

"But that was nearly a quarter of a century ago. That was long before a horrible world war had flung the crime of autocracies across the skies. The church has begun to change. They have begun to see the vision I then saw and to heed the voice. In the last few years the churches of all denominations have been open to my message.

"The recent declaration of the general conference of the Methodist Episcopal Church contains the very language which I used twenty-five years ago, in dealing with the social problem,I have lived to see some of the ablest men in Methodism, as well as in other bodies, take in these later years identical ground with myself on the social application of Christ's teaching.

"But I must say something else, to answer the question, why I reunited with the church.

"I believe that never since Jesus and his disciples confronted pagan Rome has there been a period of such supreme importance to the destinies of mankind as this present hour. It is doom or deliverance now.

"And I believe that whatever may be the programs of the labor movement, or business, or of government, that the first supreme need of this hour is a great religious and spiritual awakening of social righteousness and economic justice.

"And for myself I am ready to confess that in the life and spirit and teaching of Jesus Christ, in the Christ ideal for individual souls and for society, we have the spiritual ground of truth and power and passion for that social and religious awakening which alone can save the world.

"That's my second reason for reuniting with the church. I resolved to start with my own soul and my own self first in the mobolization of the moral forces of the world for such a gigantic task as confronts mankind. I decided to begin with my own heart in the process of repentance, reconsecration and rededication to God and humanity, that the world needs.

"I may be unduly concerned, but I can't help feeling that these are terrible years—the problems of peace more exacting than the tasks of war. And I feel that men everywhere should seek the Living God, to cease from their greed and ambition and selfish vanities and consecrate their lives to the processes of real democracy.

"How can we live with the memory of what the world's awful wrongs have just cost the human race and continue in our social sin and industrial injustice?

With the memory forever green of the boys who died for democracy, how can we do other than live for the good and just world they died to win?

'S'o I pray for God's kingdom to come and His will to be done on earth as it is in heaven.'"

On the invitation of Dr. Brooks, Mr. Wilson spoke in the First Congregational Church of Berkeley the first Sunday evening in February. He is in Southern California now, giving a series of addresses in the several colleges there. He has been asked to give a series in the First Congregational Church of Berkeley after his return.

What a change there has been. Only a few years ago churches and colleges here in California were not open to Mr. Wilson as they are now. We remember that an irate retired minister ordered his copy of The Pacific stopped because of a compliment paid by its editor to Mr. Wilson when he was mayor of Berkeley. It was no endorsement of his socialistic doctrines; but the irate subscriber regarded it as dangerous that a man holding such views as Mr. Wilson held to as a Christian Socialist should have anything good said about him. The man taking that position was at the time manager for a big corporation. He has since passed on into the other life, and we trust has received an enlightenment to which he had not attained here.

Two years ago the Southern California Congregational Conference invited Mr. Wilson to give an address at its annual meeting. More and more are people seeking after truth and showing a willingness to listen to all fair-minded advocates.

It was at the suggestion of the Rev. Dr. Ralph B. Larkin, now pastor of the North Congregational Church of Berkeley, that Mr. Wilson was invited to speak at the Southern California Conference. Such was the impression made by his address at that time in Ontario, that he was invited by the church people of that place to give soon a series of addresses. Then the church people at Pomona arranged for a series in the First Congregational Church of that city. Since, Mr. Wilson has been welcomed into scores of churches.

"Mr. Wilson has a message for the people" re-

marked Dr. Brooks, after his address in First Church, Berkeley.

SOME NOTES ON CHINESE CONDITIONS.

By Watts O. Pye.

The war in Europe has overshadowed all else so greatly that we are not noticing some events of importance which are taking place in the Orient and in China in particular. When the war is over and people once more turn their attention to the East after four years, they find a new Oriental horoscope must be cast. Japan for the first time in her history has a government along strictly party lines, when in October the new Hara Ministry went into office. Last week the Government made provision for thirty-two new Japanese consulates to be opened in different parts of the world as the beginning of Japan's fight world commercial supremacy.

Russia, the grim colossus of the North, facing Janus-like both East and West is still torn by factions, but for the time, at least, has abandoned her attempts to gain a depot for her navy on the Pacific even though to do so she would have to rob by force another nation.

We might dwell at length upon the great changes going on in the southern Pacific, especially where Australia and New Zealand are earning but with tremendous effectiveness the right to take their place among the highest types of civilized power.

But it has come to pass that it is in "changeless China" that things move with lightning speed. Hence it is not strange that many people were astonished when four months ago the United States Government let a contract for a number of steel ships to a Chinese shipbuilding company, little realizing that China has at least one shipbuilding dock as large and as thoroughly equipped as any in San Francisco or Seattle. We should not forget that China's increase in trade will be in keeping with the extension of its transportation facilities. China's commerce has this year in spite of embargoes and disturbances, passed the billion mark. The United States, share in this was nearly one hundred and sxty millions of dollars. After an absence of eighten months in America, one feels upon his return to China the increase in American business enterprise which during even so short a time has opened in this country, while every daily paper reports some new industrial enterprise with American sources. Yesterday's number of the North China Star gives the following as food for thought; from a statement by Rudolph Samet, President of the California State Brewers Association: "We are looking to arrange for the construction of a $2,000,000 plant for one brewery. Other brewers are making similar arrangements."

There are four recent events of import in one way or another to the future of China The first in importance is the re-entrance of the United States into the consortium of nations for extending financial credit to China. America was originally in the group of six nations which provided the re-organzation loan to the newly established Republica of China. But in 1913, President Wilson seeing the European nations and Japan could not be persuaded to place this loan on a basis which did not infringe upon the sovereignty of China, withdrew our country completely from all connection with the loan. The other nations needing America's aid, have now withdrawn the objectionable features and placed the loan upon an honorable basis so that America has this fall once more taken her place in the Commission, thus ensuring a fair deal for China.

A second thing of importance has been the Tariff Revision which has been going on during the year under an International Committee, sitting first at Shanghai and later at Peking. China's claim for a higher tariff rate is justified by the advancing values of merchandise. In practical operation a ton of goods formerly valued at $100 and now worth $200 has continued to pay $5 revenue, the same as before. An effectual 5 per cent rate on imports and exports is what China asks. The advance is equitable and legitimately necessary. But most of the nations have tried to block this. America stands virtually alone in her willingness to see this advance made. It is of interest that one of the first cables President Wilson received upon his arrival in France was the cable from China asking him for his support for the proposal to be made at the Peace Conference to allow China to fix these rates.

Perhaps we have not fully appreciated the import of China's action this summer in refusing the request of the Vatican for an ambassador. The Pope apparently looking for new fields of temporal power to give prestige to his Court asked China to send a representative to the Vatican. But China quietly but firmly refused the favor offered. Her statesmen were keen enough to see the disadvantages in being mixed up in Papal affairs.

A fourth event which will mean much for the harmony between the East and the West in the future is the suggested remission of the Boxer Indemnity by the nations, long since remitted by the United States. I have seldom read anything more bitter and scathing than some of the articles which have appeared during the past two years from some of the younger and more enlightened men of the nation, dealing with this brazen-faced robbery of China by the other nations. J. F. Abbott is probably right when he says that the greatest existing manace to the future peace of the world lies in this problem, and if it is not solved before long its potentialities for war are greater than ever the Balkan situation was. This is coming to be realized more and more clearly by the nations, and even the English Missionaries who at the time laughed at us Americans, saying that America was

weak and did not know how to treat a nation like China, no longer smile when American policies are mentioned. More clearly than ever before men are coming to understand the truth which lies in the words of a sane thinker upon international subjects: "So few times in history has any nation done what America did for China, and so overwhelming is the response to such simple friendliness that the nations cannot long be blind to the good sense as well as the ethical nobility of such a course. The extreme pacifists insist that there is no situation which kindness cannot handle. They are wrong if they mean that kindness can begin at any time, appealing to the Prussians, for example, after the assault on Belgium had been started. But they are right, if they mean that kindness begun soon enough in the end will prove omnipotent. We yet shall learn that the best armanent of any people is the friendship of the world, won by constructive good will, as America won the confidence and good will of China.

Fenchow, Shansi, Dec. 20, 1918.

NOTES AND PERSONALS.

The Rev. Benjamin Gould has gone from Rio Vista to the pastorate at Tulare.

Central Union Church, Honolulu, received 14 persons to membership at its January communion service.

The Rev. F. M. Washburn has accepted a call to the pastorate at Salida to begin the first of March. Mr. Washburn has been residing at Atascadero since he closed his pastorate of several years at Suisun.

On a recent Sunday the First Congregational Church of Oakland welcomed into fellowship 45 persons from the recently disbanded Myrtle Street Church. Others are expected to unite at an early date.

The Rev. Herbert Atchinson Jump, pastor of the First Congregational Church of Manchester, New Hampshire, formerly pastor of First Church, Oakland, will go to France the latter part of this month for a preaching tour under the auspices of the Y. M. C. A.

The annual Earl Lectures at the Pacific School of Religion are being given by Professor William Ernest Hocking, of the Department of Philosophy, Harvard University. They are on the "Philosophy of History." Dates after this paper will be mailed are: February 18, 21, 25, 28. Place of lectures, First Congregational Church, Berkeley. Time 8 p. m.

Congregational ministers in San Francisco and vicinity had the pleasure recently of a visit from the Rev. Dr. Frank Dyer, pastor of the First Congregational Church of Tacoma. At a Monday lunch Dr. Dyer spoke in an illuminating way on several of the present-day questions and problems and gave also interesting information as to church maters in Washington.

Mrs. Willa Blaisdell Luckenbach, wife of the Rev. H. A. Luckenbach of Spokane, Washington passed into the other life on the 7th of last December. Mr. Luckenbach was pastor of the Richmond Congregational Church, San Francisco for four years. For several years after 1906 he was in the pastorate in Eastern Washington. He is at present the Congregational Field Worker for Eastern Washington and Northern Idaho. Mrs. Luckenbach was ever an efficient helper in his work.

The State of California is to be congratulated because of the appointment of Mr. Warren Olney, Jr., as a Supreme Court Judge. Ability and integrity, such as are found in Mr. Olney, are qualities needed in places of so great importance. Governor Stephens has done himself credit by the two appointments he has made to the Supreme Court since taking office—Justices Wilbur and Olney. Mr. Olney's appointment is to fill a vacancy of less than a year. But the people of California will desire him to be there for at least a full term of twelve years thereafter.

PILGRIM CHURCH, SEATTLE, CALLS REV. ROY H. CAMPBELL.

The Rev. Roy H. Campbell has accepted a unanimous call to the pastorate of Pilgrim Church, Seattle, and will enter on the work 1st Sunday in April. Pilgrim Church, organized in 1889 is in one of the best residential districts of Seattle. It has a membership approximately of seven hundred. Mr. Campbell will be its third pastor—the two preceding him being the Rev. Dr. Edward Lincoln Smith, now one of the secretaries of the American Board and the Rev. Hugh Elmer Brown, now pastor of the First Congregational Church of Evanston, Illinois, one of Chicago's fine suburban cities. Pilgrim Church has a building well fitted for its work, and is one of the influential forces for righteousness in Seattle and the Pacific Northwest.

Mr. Campbell was with the church Sunday January 26, and gave the morning sermon, subject: "The Old Order in a Changing World." A Seattle daily paper stated the following day:

"In accepting the call yesterday to the pastorate of Pilgrim Congregational Church, Rev. Roy H. Campbell announced some of the plans which have been already made in connection with his coming to the city. The prudential committee, the executive force of the church, is planning a Sunday evening hour, beginning April 1, of a rather unusual type. It will center in a vital religious message, but wil have features in the nature of entertainment calculated to appeal to the nonchurch-going public. The business men of the church are planning immediate improvement of the parish

house to make it accord with the comfort and beauty of the structure used for worship."

A graduate of Pomona College and of the Pacific School of Religion, Mr. Campbell has had two successful pastorates in California, at Palto Alto, and in Oakland. Going now to this church and field of larger influence in Seattle, we congratulate both him and the church, believing that it means much for the Kingdom near and far.

THE REV. STANLEY ROSS FISHER CALLED TO AN IMPORTANT WORK ABROAD.

The Rev. Stanley Ross Fisher, formerly pastor of the Church of the Messiah in Los Angeles, has resigned as pastor of the First Congregational Church of Fall River, Massachusetts, in order to go to Europe on a special mission for the Y. M. C. A. The Fall River Evening News states:

"Mr. Fisher will take up and develop the work for the officers of the American Army of Occupation of which he made such a success in London while he was abroad. Mr. Fisher has asked that his resignation effect March 1st. The work that was done by Mr. Fisher in London attracted the attention of high officials of both the army and navy, and so greatly was it appreciated that Cranston Brenton, Secretary of the Personnel of the United Kingdom, wrote a personal letter to Edward B. Varney, chairman of the business committee of the First Congregational church, asking that Mr. Fisher's leave of absence be continued that he might go on with the work. Mr. Fisher is a Yale man, and began his duties at the First Church early in January, 1916, coming from Los Angeles, at the time when elaborate exercises were held by the church to commemorate its 100th anniversary. His pastorate has been highly successful, and he has made many friends in the community."

It appears that Mr. Fisher is to remain in this work abroad for two years. His family goes with him and they will make their home in Paris. First going to London, for a time, Mr. Fisher will go thence to Paris, and later to Cologne, Coblenz and Berlin.

The Fall River daily from which we have already quoted says:

"Regretful as many will be to part with Mr. and Mrs. Fisher, who have taken such a hold on the community during their two and a half years of actual service here, his people may well feel that they are sparing him to a great and benign work, in which he has already proved himself an adept. Those who deeply feel his going as a loss to themselves, to the church and the community will at least, find comfort in the assurance that their loss will be a gain to a far wider constituency. The work for our overseas will tell effectively for good in all parts of our land, when the army of occupation is at last released to return to their homeland and become again a part of its civic life. That is a work so far-reaching that the church most directly concerned, and the community itself, may well feel joy that our loss is for an adequate reason and to accomplish a noble end. There seems to be no option in this case. The departure of the pastor is foredoomed. There is nothing to be said but to accept the announced decision, however greatly it may be regretted. The pastor seems to have heard a higher call consequent upon the success of the work he has already wrought."

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LOS ANGELES NOTES.

By James D. Eaton.

Pastor James H. Lash of the Hollywood Church had the joy last Sunday of receiving sixteen new members, four of them on confession of faith; and he is looking forward to a much larger ingathering at Easter.

Plymouth's pastor, Dr. George A. Andrews, has returned home; and last Sunday he repeated by request one of the sermons which he preached "over there," that particularly appealed to the soldiers, who were thus helped to realize the manliness of Christ, and to appreciate what He calls them to be. His subject was "The Man."

Garvanza Church people are happy over the outcome of their endeavors for the past year, as shown by the reports at the annual meeting and supper, when seventy-five persons were seated at the tables. Every department has a balance in its treasury, the budget for the coming year is all pledged by willing givers, and it was voted to make a substantial addition to the salary of the pastor, Rev. Daniel T. Thomas.

The East Church is undaunted by the obstacles it faces, believing that it has a field of its own to care for. Last month it called a new minister to lead in an earnest endeavor to win the non-churched in its neighborhood, and to hold up spiritual ideals for the fathers who are hard at work all the week, and are tempted to think that Sunday gives them their only opportunity for doing jobs about the home place, or for getting recreation, and that the lodge meeting has the stronger claim upon them. It is believed that many of those parents can be persuaded to accept the offer of help in cultivating the best side of their children, whom they really love. But all this will require unwearied personal work, from house to house and day after day. The Rev. Robert C. Lewis seems to have special qualifications for this task, with his earnest evangelistic spirit and his warm sympathy with men who are carrying burdens.

Our Church Extension Society held its annual meeting on January 31st with a supper at the First Church, some two hundred persons being in attendance. Treasurer Fred M. Wilcox's report, comparing the figures of the past year with those of the preceding one, showed a gratifying advance in several particulars, notwithstanding the serious difficulties occasioned by war conditions. There was an unexpected guest, in the person of treas-

urer Charles H. Baker of New York, who spoke briefly as a loyal and forward looking Congregationalist. It is a delight to meet one who has so alert a mind, so bright a glance, so sympathetic a voice and so cordial a manner. But the feature of the evening was the addresses by three pastors who have been in war work in France; George A. Andrews, Edwin H. Willisford and Carl S. Patton, the second of whom wore the uniform of the Y. M. C. A. for more than a year; and more than once went over the top with our boys of the front line trenches. All three men are in continual demand as speakers to different kinds of organizations in this city.

Of all the memorial services which were held here in honor of Theodore Roosevelt, the most noteworthy was that at Exposition Park on Sunday afternoon, which was attended by 15,000 persons, and where addresses were made by Mayor Woodman, Governor Stephens, Honorable Frank P. Flint and Dr. J. Whitcomb Brougher of the Temple Baptist Church; and besides there were read several telegrams, including extended messages from Senator Johnson and Representative Osborn. But the greatest enthusiasm was aroused by the thoughtful and earnest address of the colored pastor of the Wesley Chapel of the Methodist Episcopal Church, who had for his theme "Roosevelt and the Negro." Mr. Shaw has an impressive presence and speaks in a quiet and dignified manner; and he won all hearts, when he closed his brief oration with a tender and beautifully simple apostrophe to the spirit of him whom he had just characterized as "the man's man, the hero's hero, the American's American."He said: "O Theodore Roosevelt we love you because you first loved us. We cherish your sainted memory berause you believed that 'the times are too big to warrant small motives.' You tell us, that our Black Boys saved your life in that wild charge up San Juan Hill. We tell you, that we would sacrifice ten thousand lives to save one life such as yours. You spoke your last words to one of us, saying 'Turn out the light, Jim, Jim,; I'm in for a bit of sleep.' We say to that which is mortal of you: Sleep on and take your rest. But we are assured that your strenuous soul, loving God and humanity, is marching on."

FIRST CHURCH, PASADENA.

The reports at the annual meeting of the First Congregational Church of Pasadena showed a membership of 792, of which number 730 are resident members.

During the year 1918 about ten thousand dollars were paid in for all purposes. The benevolence amounted to $5,400.

The Woman's Missionary Society raised in various ways about $1,500.

The Bible School contributed something over $350 to missions. The membership is 669 including Cradle Roll and Home Department.

At the annual meeting the chairman of the board of trustees spoke in very appreciative terms of Dr. Fox, the pastor, and stated that the trustees had recommended an increase of $500 over the present salary, but that the pastor had suggested the amount be used instead in strengthening the work of the church by securing strong summer supplies and by building up the work of the Bible School.

SARATOGA.

The annual meeting was held in January. All reports were satisfactory, all pledges met, and a substantial balance in hand. The Every Member Canvas was made Dec. 8th, and again in true Saratoga fashion we went over the top, the financial requrements for 1919 being over subscribed both for current expenses and benevolences. The salary of the pastor Rev. F. C. Rolls, was increased $300. During the year a new Grand Weber Piano was purchased.

Eleven were received into Church fellowship during the year, four of our young people joining the Church on confession of faith.

We are hoping this year to be able to undertake the buildng of a much needed new church and social rooms.

Group mission study classes have been started, a nd are being attended with much success, the attendance at the six centres on the first evening totaling 83. "The Gospel for a Working World" is the text book. It is hoped the result will be an added knowledge of and interest in social and missionary effort.

CALVARY CONGREGATIONAL CHURCH, OAKLAND.

The annual meetng of the Women's Association of Calvary Congregational Church, was held January twenty-third, a splendid representation of the society being present. The reports of the officers and chairmen of committees disclosed worthy results from the past year of work, during which time the Association assumed a generous share of War Work in the Red Cross, Belgian Relief and other necessary activities.

The bazaar brought $270 into the treasury, enabling the Association to meet all obligations and to make a wholesome donation to the church. The Young Women's Club met with equal success and were enabled to assist the church in a very material way.

Having "stayed by the stuff" and kept the "Home fires burning," both societies are now started with the activities of the New Year.

THE MID-WINTER MEETING IN CHICAGO.

The State Superintendents of Extension and Educational Work and Secretaries of the National Benevolent Societies met in Mid-Winter Conference at Fort Dearborn Hotel, Chicago, January 19-23. The meeting was very largely attended, only two of the State Superintendents, Dr. Emerich of Massachusetts and Dr. Baird of Washington, both ill, failed to be present. The 19th, Sun-

day, was spent in retreat. Dr. Potter, the President of the Extension Board, President Ozora Davis and Dr. F. L. Fagley were the speakers. The week day sessions were entirely of a business and conference character. The reports on the Every Member Drive and the condition and progress of the work throughout the states, in spite of the great handicaps, were most satisfactory and encouraging.

A report of the commitee appointed to consider the relations of the State Conferences to the National Societies made by Secretary Herring, better correlates the different agencies which are at work for the promotion of our denominational affairs. The report is a recommendation to the National Council Commission on Mission.

Three great movements were projected:

(1) A year's campaign of Evangelism, organized somewhat after the manner of the Every Member Drive with special emphasis upon Educational Evangelism and personal work for Christian enlistment. Stress is to be placed upon the prayer life. It is hoped to create an Evangelistic consciousness in all the churches of the land that the movement may not be for the year only, may be the beginning of a new Evangelistic passion. It is proposed to secure a Secretary on Evangelism to unify and push the work to successful issue.

(2) A plan recommended by "The Committee of Twenty" for an Inter Church World movement in America which has in view a unifying program of Christian service with a special suggestion to combine all the Benevolences both the special and regular objects of all the denominations in a united budget and treasury. This was favorably considered by the Conference with special instructions to the eighteen Congregationalists who are chosen by the above commitee to represent our denomination.

(3) A report of Secretary Herring upon the meeting of the representatives of the denominations who came together at the call of the Presbyterian General Assembly at Philadelphia the middle of December to seek some basis for organic church union. Dr. Herring's report was hopeful in view of the spirit manifested in that Conference for ultimate organic union and for immediate closer cooperation among the churches. That conference pledged itself to seek to bring about organic union and a committee was appointed to begin a campaign of education and to present some plan of union for adoption by the denominations and to report at a meeting of the denominational representatives in 1920.

All these great movements indicate with tremendous emphasis the trend of present day thinking and the rapid progress which is being made toward a new Christendom.

It was a great meeting in its deep spirit of consecration, in its tremendous earnestness and in its new and far outlook.

Idealism, to be justified, must be disciplined.

RECONSTRUCTION PROGRAM.

The California (N) State Sunday School Association is suggesting the following program for the local Sunday Schools during this reconstruction period. If our democracy is to stand and be for the people it must be perpetuated upon intelligence. Our boys in France fought to make the world safe for democracy and now the forces at home must work to make democracy safe for the world. Religious Education is one of the great factors in a democracy. We are desirous of being patriotic and sometimes one is forced to ask the question, Who is patriotic? We answer one who loves his country and the institutions which have made the country possible. The church is an American institution the forerunner of our educational institution.

Religious Education through the Sunday School of America has been very much improved of late. Many of our teachers are trained, many of our schools are using graded lessons and many of our schools have modern equipment in every way. There are 200,000 Sunday Schools in North America with an enrolment of over 20,000,000; two hundred paid workers are directing these forces through the International Sunday School Association with its 65 auxiliaries.

In order that the boys who did such heroic service in France may have opportunity for just as heroic service at home, religious education makes a challenge to them for a thorough preparation in leadership to help mould the character of the boys younger. The following program has been prepared with this challenge in mind and with the opportunity of reaching the whole community with the real need of character development. The service through the church community and state.

Pacific Coast Go-to-To-Sunday School Day has been set for March 2nd. Word has been received from Governor Stephens that he will issue a proclamation and a special effort will be made through out the Pacific Coast to reach the forces heretofore connected with the schools and as many more as possible.

Father and Son celebration will be observed March 23. It is suggested that the pastors preach some sermon appropriate for men in the morning and in the evening make it entirely a men and boys service. Tuesday evening March 25th will be known as Father and Son Banquet evening, when the fathers of the church and community will invite the boys over 12 and the boys will invite men to accompany them. They must come in pairs that is a man and a boy, and no man in the community should escape an invitation to a banquet somewhere.

The Children's Week is April 27th to May 4th. This is an International week and the government is participating in its way. A definite program has been accepted for the churches during the week, and the Sunday School Children's Division Workers specialists are asking to observe the

week and to make it just as helpful to the Community as possible.

The Mother and Daughters celebration wil occur Sunday May 11th, the same plan will be followed as for the Father and Son celebration. The pastors will use a theme appropriate to womanhood in the morning and the women and girls will have the greater part of the service in the evening. The Mother and Daughters' Banquet will occur May 13 with the same suggestions as are made for the Father and Son banquet, not admitting a girl without an older woman and no girls under 12 years of age. The theme of these banquets will be character building and challenge of leadership in the community and service.

All of this program will lead up to the great Sunday School Convention which will be held at Sacramento May 27-29. There will be more in these columns about the above dates as the time approaches.

State Superintendent Fisher has outlined a very aggressive program for this reconstruction period. It will be up to those interested to carry it out.

THE WAR WORK OF A YAKIMA RESERVATION INDIAN.

An American Indian who has probably done more than any other of his race to bring the war to a successful conclusion returned recently to New York, to remain a short time before going back to his home on the Yakima Reservation in Washington, says the Times.

He is Chief Strongheart, son of Chief Running Elk.

Running Elk was scout for General O. O. Howard in the Nez Perces war and aid to Colonel Roosevelt in the Spanish-American war; and Strongheart, when a child, was carried about on the back of the former President. His grandfather was Chief Standing Rock, who took part in "Custer's Last Fight," and who died at the age of 109 years.

Between July and November, 1918, Chief Strongheart visited 216 military posts and camps in this country and interested the soldiers with his talks. He told them of the life of the Indians from cradle to the grave and had pictured for them the battles the Indians fought. He tried to enlist many times during the war, but was rejected each time because of a wound that he received in his leg. He had been the leader of a band of Indian scouts in the service of the United States in Mexico in 1910, and in an encounter with some of the Mexicans was shot in the leg. Before the wound had been inflicted he succeeded in killing two of the "Greasers," and taking seven prisoners.

Since it was impossible for him to serve his country on the firing line, Chief Strongheart realized that he could, neverthless, do his bit. He, therefore, toured the land for recruits for the army. After an address in front of the New York Public Library one afternoon, 233 men enlisted. In other parts of this State, and New Jersey and Massachusetts about 200 more joined the colors. Later he traveled from New York to the Western coast, speaking in all the large cities for the Liberty Loan and War Savings Stamp drives. In all his travels he was clothed in his native dress and wore his feathered headdress.

On his return to New York, Chief Strongheart said that there were 18,000 American Indians in the war, and that most of them were used as scouts. He cited an instance where five Indians enabled the Americans to capture 13,000 prisoners He also said that the Indians were the originators of camouflage, and that the French, realizing to what good advantage it had been used in the Indian wars, adopted it. Whenever the Indians went to fight in the woods, Strongheart explained, they painted their bodies brown or green and sketched figures of birds over them, so that they blended easily with the scenery.

THE NEED OF THE WORLD.

I know the need of the world, though it would not
have me know;
It would hide its sorrow deep, where only God
may go;
Yet its secret it cannot keep;
It tells it awake or asleep;
It tells it to all who will heed,
And he who runs may read.
The need of the world I know.

I know the need of the world when it boasts of its
wealth the loudest,
When it flaunts it in all men's eyes, when its mien
is the gayest and proudest,
Oh, ever it lies, it lies!
For the sound of its laughter dies
In a sob or a smothered groan,
And it weeps when it sits alone!
The need of the world I know.

I know the need of the world when it babbles of
gold and fame;
It is only to lead us astray from the thing that it
dare not name.
For that is the sad world's way—
Oh, poor, blind world grown gray,
With the lack of a thing so near,
With the want of a thing so dear!
The need of the world I know.

Oh, love is the need of the world! Down under
its pride of power,
Down under its lust of greed, for the joys that
last but an hour,
There lies forever its need.
For love is the law and the creed;
And love is the aim and the goal
Of life, from the man to the mole.
The need of the world is love.

—Ella Wheeler Wilcox.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The directors met February fourth for the regular monthly meeting with even more than their usual interest. Prevailing illness among the members had precluded holding the January meeting.

The devotional exercises were led by Mrs. J. P. Prutzman. The subject for thought was "Social Righteousness as presented by Fosdick in his book 'The Meaning of Faith.' Emphasis was also laid upon the truth of God being a living God, sharing in the present affairs of men as vitally as in the times recorded in the Old Testament.

When the minutes were read by Miss Benton we again realized that our ever dependable Secretary Mrs. F. F. Barbour had been suddenly called East on account of the serious illness of her mother. She was remembered in loving prayerful sympathy.

Recommendations of interest were presented by the finance committee. The first one offered was that the initial "Victory" gift presented by Mrs. Reed B. Cherington soon after the signing of the armistice, be devoted to the Doshisha Jo. Gako piano fund. The need of pianos for the girls at the Doshiha is most urgent; when Miss Denton was here she told again and again of the important influence music exerted in the Japanese homes in making the wife the entertaining hostess to guests who would otherwise be taken by the husband to places of entertainment outside the home. In Miss Frances Clapp the Doshisha has a teacher of talent and ability, but her work is seriously handicapped by lack of instruments.

The finance committee, recommended that the 1918 Thank-offering be devoted to the Doshisha J. Gakko piano fund. This met with the approval of those present. On motion of Mrs. E. R. Wagner it was voted to apply the one hundred dollar gift of Mrs. Jewett's children to the same fund. The directors felt it would be most fitting for Mrs. Jewett through this memorial gift to share in the work that was so dear to her.

Mrs. Evans presented a new plan of work which came into being as members of the Woman's Board and the American Board were seated about the lunch table at the annual meeting of the A. B. C. F. M. They deeply realized the value, and moral and economic necessity of conserving the enthusiasm and service which young women have been devoting to the Red Cross and other war demands, and it was borne in upon them that all this force and plans to larry on the idea, and a leaflet that would relieve the necessities of hospitals and schools and helpless refugees on mission fields. A central committe was immediately appointed to formulate plans to carry on the idea, and a leaflet that would inform and stimulate interest regarding the scheme was decided upon. The American Board offered $250 to pay one half the cost of the leaflet. The work is to be carried on through the Women's Boards, but the American Board's hospitals and schools will share in the benefits.

The plan appealed strongly to our members, and steps were taken to arrange for its furtherance throughout the Board's Constituency.

The Prayer Committee feel deeply the call for real consecration and spiritual enrichment for the members of the Board that they may fittingly perform their high duties at this strategic time. They therefore have planned for a day of prayer to be held Wednesday, February 26 at the First Congregational Church, San Francisco, beginning at 11 a. m.

Mrs. E. R. Wagner, Foreign Secretary, read several interesting letters from various fields. Through each and every one from China or Japan or India, sounded the same two notes. One was of rejoicing for the blessing of peace; the other of affliction from the scourge of influenza. Thus the entire world for the first time in history is rejoicing and sorrowing together.

Miss Annie T. Allen is now teaching in Constantinople. She will probably return to America this summer. Contributions for her refit are coming in generously.

Dr. Rose Beals is spending her furlough at present in Massachusetts. The twins whom we have followed from babyhood with affectionate interest are to have their first experience of school-life this spring.

Mrs. Ernest A. Evans our president has been devotedly serving as office secretary for several weeks while Miss Benton was suffering from influenza. Through this opportunity given her of coming in touch with much missionary intelligence she has become more enthusiastic than ever. Several interesting items like the following were graphically recounted by her to the meeting.

The Chinese government decreed the last three days of November as a time for peace celebration.

A huge bell which the Krupp people had presented many years ago to Li Hung Chang was rung for two hours to acclaim the victory of the allies.

A statue of the Kaiser was dragged through the streets of a Chinese city and the broken fragments were sold for $170.

At the time of the Boxer trouble, a German ambassador fell as the first victim and a statue was erected to his honor and memory. Recently to the minds of observers, the honor was thought to belong rather to the Chinaman who had fired the fatal shot, and the statue was pulled down and its handsome face removed to a park for the foundation of a peace monument.

Secretary Hinman at the invitation of Mrs. Evans gave an interesting report of the late Conference of secretaries at Chicago, which was much more illuminating than the printed report. Mr. Hinman graciously promised to confer with us further upon any point in question.

Secretary Kelsey came into inform us concerning the $200,000 which the American Board is propos-

ig to raise to meet the unusual expenses of increased cost of exchange and outfits and traveling expenses for an enlarged number of missionaries for reconstruction work. Of this amount $75,000 will be apportioned to the three Woman's Boards for their needs along above lines. At the annual meeting in Hartford $33,000 was subscribed and at Chicago $4400. The Pacific Coast is expected to raise $10,000 toward the fund.

Dr. Kelsey added several missionary news items of interest. Among them was the fact of China having adopted a new alphabet of twenty-nine characters by means of which a bright Chinese can learn to read in a few hours. Christian Chinese are giving special attention to this new system, and some churches are making knowledge of it a requisite of membership.

Dr. Tallmon-Sargent gave a report as Candiate Secretary which should be and will be reported in full some other time.

Miss Henrietta Brewer made an initial report of the new committee for Foreign Affairs, giving the names of those to whom the affairs of our various fields have been assigned for their special understanding and study.

We are not to entirely lose Mrs. H. Melville Tenney from the Board. She has consented to serve on the Advisory Board.

THANKSGIVING DAY AT FOOCHOW, CHINA.

Bertha H. Allen.

On Thursday, Thanksgiving day, the whole American Board Mission, thirty-five, counting children, gathered around tables in the Newell house for our family dinner. After dinner there was the annual American baseball game over on Southside, followed by an inspiring Thanksgiving service and a big reception at the American Consul's. So we celebrated in good style. It was a fine day.

I had the fun of helping decorate our dinner tables with red leaves, fruit and tiny yellow chrysanthemums, with pepper boughs around the room, and President Wilson's picture draped with a flag. It looked quite festive. Poor English people with no Thanksgiving! But they came to the afternoon service and to the reception. I've had to answer lots of questions lately such as, How many stars and stripes is the American flag supposed to have? Why? Why do Americans keep Thanksgiving and what was its origin? It really is very interesting to come into such close touch as I do with the English.

Gov. Lee of this province posted a notice calling all the Chinese to keep our Thanksgiving Day by thanking their respective gods for the peace in Europe and possibility of it in China! Then yesterday he gave a huge Victory Fete which I wish you all could have seen. It was a huge affair held in one of the parks and we just gasped to think of all the work it had been to decorate the place and the whole city and prepare for the thousand of guests.

Every foreigner received an invitation and three tickets, one for entrance, one for "Coffee" and one for a foreign dinner in the evening. Hundreds of Chinese also had these tickets. The streets were gay with the Allies' flags with great arches over main corners with "Victory" in Chinese on one side and in English on the other. It rained all morning, and we felt so sorry but it didn't even sprinkle in the P. M. and evening. The public auto busses were so crowded that we jogged along in rickshas. Bands greeted us at all angles of the park, all playing their hardest.

The afternoon had been turned over to the Y. M. C. A. and was a marvel of organization. This was not in the park proper. Here all the schools met and held a regular western track meet, the first time in Foochow I think. Government schools were out in their uniform as well as Mission schools, hundreds of students, both men and women. Some one reckoned there were at least 10,000 people on the grounds. Union College came out ahead in the meet, then all schools marched with their bands around the track in front of the stand where the Governor and Consuls were seated. Medals were given to the winners. It was a great innovation for Foochow to have such an event.

It was interesting to compare the crowd with one at home. There was hardly a yell or a clap, women were in their own little groups and long-gowned, satin coated men were everywhere. I saw two or three families in groups, but very few. There was almost no smoking, a great advance over home crowds, and very little pushing; an orderly, quiet, dignified mass, but they all seemed to be enjoying themselves.

The Boy Scouts in their regular B. S. suits did all the policing, keeping the track clear, which was no small job as people couldn't see why they might not stroll around where the crowd was thinner! Wonderful daylight fireworks kept shooting out their strange paper figures over our heads; tea and coffee must have been served by the ton with cakes.

Toward evening the Governor most graciously invited the foreigners to follow him to dinner. This is when we felt so sorry for the kindly old gentleman, for evidently the practical arrangements had not been quite so perfect as the aesthetic. He led us up to the eating place and found it jammed tight. His hospitable nature could not bear to say "you will have to wait until these are through," so he calmly turned and beckoned us to follow again. It was evident that he did not know just what to do with us, but he found some good seats for us where there was an outdoor theatre while he arranged with a tea house near by for our dinners to be brought there and served. Thus we were personally ushered in and shown to chairs, which his guard produced from somewhere. Here we sat and watched the waiters prepare our long table, put the flowers on and bring over the dishes

from the central dining-room. It was a novel experience, and during it all the big-hearted governor, with his pleasant Christian interpreter (for the governor only speaks Mandarin) wandered about among us chatting with different ones. Outside through the door was a mass of Chinese heads, lighted up every few minutes as some sky-rocket burst above them. Next to us was the clang bang of the theatre.

Twenty-five sat down at the long table with the Governor at the head, the rest (20) sat at little side tables. Many of the foreigners had been able to eat in the regular dining room. As I glanced around the room every one was a missionary except the Governor and three Consuls (American, British, French.)

There were many Japanese on the grounds but I don't know why the Consul didn't come. The dinner consisted of five courses, salmon, slice of turkey, corned beef, roast beef and chicken, each with a salad or vegetable, lemon soda pop, or tea. We had had our cakes beforehand with our coffee.

As we went out we all bowed and thanked the Governor. After part of a moving-picture show, a conjurer and a marvelous little boy acrobat, we started home, walking about half way until we met empty rickshas. The whole affair was one of the biggest things Foochow has ever had and showed out so plainly that China is not the old China any longer, she wants to try to keep up with the rest of the world.

It is nearly Sunday School time and from the poundings on the gate I think our thirty plus children must have been arriving during the last two hours. It is a joy to be able to provide one bright spot in their week, and to be the first folks to tell them about Jesus who loves them. The Training School girls take entire charge and are doing splendidly.

A happy New Year to you all,

P. S. 42 children came to Sunday School this P. M. Will have to buy a dozen bamboo stools before next week.

Affectionately yours,

BERTHA H. ALLEN.

What am I, Life? A thing of watery salt
Held in cohesion of unresting cells
Which work they know not why, which never halt;
Myself unwitting where their Master dwells,
I do not bid them, yet they toil, they spin,
A world which uses me as I use them.
Nor do I know which end or which begin.
Nor which to praise, which pamper, which condemn.

So, like a marvel in a marvel set,
I answer to the vast, as wave by wave
The sea of air goes over, dry or wet,
Or the full moon comes swimming from her cave
Or the great sun comes forth; this myriad I
Tingles, not knowing how, yet wondering why.

—John Masefield.

HELPS BY THE WAY.

"I Will Lift Up Mine Eyes Unto the Hills."

In every feast remember there are two guests to be entertained—the body and soul; and what you give the body you presently lose; but what you give the soul remains forever.—Epictetus.

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Reverence the highest, have patience with the lowest. Let this day's performance of the meanest duty be thy religion. Are the stars too distant? Pick up the pebble that lies at thy feet, and from it learn all.—Margaret Fuller.

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What is rightly done stays with us, to support another right beyond, or higher up. Whatever is wrongly done vanishes, and by the blank betrays what we would have built above.—John Ruskin.

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"Search for the foe in thine own soul,
The sloth, the intellectual pride;
The trivial jest that veils the goal
For which our fathers lived and died;
The lawless dreams, the cynic art,
That rend thy nobler self apart."

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There is no true potency, remember, but that of help; nor true ambition but ambition to save.—John Ruskin.

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Each reaching and aspiration is an instinct with which all nature consists and co-operates, and therefore it is not in vain.—Thoreau.

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Exceeding gifts from God are not blessings; they are duties. They do not always increase a man's happiness; they always increase his responsibilities. —Charles Kingsley.

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A good conscience is always on guard. It challenges every motive, asserts its right over every deed. It does not come or go at the bidding of self-interest; it is not drugged by pleasure or put to sleep by an siren's song.—Gaius Glenn Atkins.

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To live in the presence of great truths and eternal laws—that is what keeps a man patient when the world ignores him, and calm and unspoiled when it praises him.—Honore Balzac.

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By religion I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; and that puts courage into timorous hearts, and gladness into clouded spirits.—Arthur C. Benson.

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"The Lord hath been mindful of us: He will bless us!" In that joyful assurance there is both retrospect and prospect. There is the trodden pathway of Providence, and there is the star of

hope. The eyes are steadied and refreshed in sacred memories, and then they gaze into the future with serene and happy confidence. * * * * Perhaps our expectations are clouded because our memories are dim. There is nothing so quickens hope as a journey among the mercies of our yesterdays. The heart lays aside its fears amid the accumulated mercies of our God.—J. H. Jowett.

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Never yet was a springtime,
Late though lingered the snow,
That the sap stirred not at the whisper
Of the south wind sweet and low;
Never yet was a springtime
When the buds forgot to blow.
—Margaret E. Sangster.

❁ ❁ ❁

I know not how it is with you—
I love the first and last,
The whole field of the present view,
The whole flow of the past.
—Robert Louis Stevenson.

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What, then, is the goal of religion? Not escape from the natural relations, nor the repetition of prayers and creeds, nor the cultivation of communion with ideal beings of the past or of celestial realms. Any of these may be necessary at times, but they are only parts of a larger whole, means to a more inclusive end. The goal of religion is the fulfillment of the normal duties and opportunities of life as we experience it, sympathy and idealism and passionately unselfish devotion. This means that we live the life of our race, eating and loving, toiling and playing, learning and teaching, watching and praying, adventuring and discovering, suffering and repenting, for our children and our neighbors for our country and for humanity—for the whole dear world and God. If we build churches they are way stations and not terminals. If we picture new Jerusalems, it is not to predetermine for all time the city of our heart's desire, but to visualize our hopes and to take our bearings while we journey. We are well aware that Jerusalem must be retaken and rebuilt over and over again in the wars of God. The modern spirit glories in the vision of an indefinitely great future in which through the same process of growth and renewal by which we live now we may go on to greater and nobler attainments.—Edward Scribner Ames, in "The New Orthodoxy."

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Heaven overarches you and me,
And all earth's gardens and her graves.
Look up with me, until we see
The day break and the shadows flee.
What though tonight wrecks you and me
If so tomorrow saves?—Christina Rossetti.

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The Christian life is not a thing to keep, but a thing to give; not a stopping-place, but a way.—Peabody.

THE HOME.

ABOUT A CERTAIN MAN I KNOW.

The Father with No Bad Habits Except Those of a Household Tyrant.

Today I am thinking of the man as the home-maker, and of a particular man, and of the kind of home he makes. For it is terribly true that the "man of the house," whether he be in it much or little, whether he contribute to it a good spirit or a bad, sets the tone of the place to an extent that ought to give him a tremendous feeling of responsibility. It takes a very strong and purposeful woman to offset the mischief done to the home by a bad, selfish, neglectful man; on the other hand, a fine, broad-spirited, considerate father can do much to overcome the negligence and inefficiency of an ill-equipped, self-indulgent woman. What a wonderful team it makes when a competent, conscientious, well-trained mother is backed by a father who takes seriously his part of the task of home-making!

I have dwelt much upon the work that falls to the mother's hand; from time immemorial she has been the one upon whom the burden fell. From the days of the cave people she has been the conservator, originator of the clothing trades, agriculture, education; care-taker of the home, be it never so humble; of the children, of the stores laid by for the rainy day and for the winter. The father has a long heredity as the hunter, the outside protector. Society's habit has been to look with more or less contempt upon him who concerned himself with the affairs of the household.

There has come up a kind of man that amuses me, and it is of that kind of man that I want to speak now. You all know him; his name is legion. I have a particular man in mind, but I know several that the description will fit—fit so well that I can imagine each will think if he chances to see this article, that I am speaking of him. If you think you know whom I mean, send him this portrait of himself; it may do him good to see himself as others see him.

He usually makes me think of a bantam rooster that has spent his life as sole representative of his sex in a small barnyard full of diminutive hens. He wouldn't get along very well if there were other little roosters—to say nothing of big ones. He isn't very brave. But he makes the hens stand round, and all the little chickens are afraid of him. Not one of them loves him, though I think they would like to if he would only display some lovable qualities!

He is the boss of the place, but he has so little confidence in his own capacity for bossing that he feels obliged constantly to declare that he is boss. It would be funny if it weren't so mean. It doesn't matter so much in a barnyard, I imagine; petty tyranny in the father of the flock doesn't necessarily injure the character of the little chickens—or does it? I don't know. But I do know that

acter of the children. I suspect that the boys who get the example of a bantam rooster of a father too often get to think that that is the normal conduct of fathers, and that when they grow us and have homes of their own they try to be bantam roosters, too!

This man of whom I speak has tyrannized all his life over timid or doting women—and children. He was the idol of his indulgent mother's eye; as a little boy he had his own way always, nothing was denied him. If ever there was the beginning of a refusal, he flew into a tantrum, yelled and kicked and bit and scratched. His sisters feared him. His nurses hated him fervently. From his babyhood he was the tyrant of the house. He didn't get along very well with boys, because when he tried his tactics on them they beat him. Naturally he played mostly with girls, or with little boys whom he could bully. By and by he came to have a home and children of his own; into it he has brought all the old habits. He doesn't scream and scratch and bite any more; but he has his own way just the same; by making it so unpleasant for everybody that they found it easier to give in to him. Instead of squalling tantrums, he has fits of sulks and sullenness; instead of kicking and slamming doors, he hurts people with bitter, cruel sarcasm and threats which sting all the more because he does not hesitate to carry them into effect.

The pity of it is that he can be very charming when he will. His wife told me the other day that "at his best he is adorable." She loves him yet, because, woman-like, she has idealized him and keeps watching for that "best." She tries to keep the children reminded of what their father can be when he pleases. It is pitiful to see her manoeuvering to divert causes of irritation in him, to bring out his pleasant side; to show her children that their father is better than they think him.

The children are not fooled. They know what kind of a man he is. I have seen expressions on their faces which, if the man had not been steeped in his own self-conceit, would have cut him to the soul.

When a man is drunk with liquor, there is a certain kind of excuse for his being insufferable; you have the feeling that he is not quite himself; that if only you could keep liquor away from him he would be a different sort of person. This man has no vices of which the current morality takes note; he does not drink, or smoke, or swear. His life is chock full of notorious blamelessness. But his wife's chief business seems to be that of making excuses for his mean temper, and his children hate to see him come into the home.

Often when I see this husband and father fussing and snarling and bickering there arises in my mind the picture of a cave woman taking her little brood away across the hills and through the woods to another cave where her man cannot find them. This woman cannot do that, because the conditions of society in which they live afford no means by which they can live without this man. It is not respectable for her to run away. Besides, only a few of us know what sort of a man he is in his own home. Most people regard him as exemplary, a man of impeccable habits, and he is what in the old days they used to call a "good provider."

There is a boy growing up—almost a man. Just now his father is endeavoring to impress on that boy the fact the he is the boss of that household. In every way he is thwarting that fine lad's best ambitions. I was present the other day at a scene when the two wills clashed. I noticed that the boy was now a full inch taller than his father. I noticed, too, that one stinging remark brought to the boy's face a vivid flush and to his eyes a certain flash of incipient defiance. The remark was one that grown men do not address to each other, that this man certainly never would have dared to address to one whom he regarded as his physical equal.

To my mind came again swiftly the image of a bantam rooster in a barnyard, chasing a cockerel across the yard just once too often. I wondered just how soon this lad would realize——.

And then I thought of what even this father might be to his family, to this son. I hoped that somehow before it was too late he might come to his senses, and appreciate what his "adorable" side would bring to that home. For really it is never too late for a man to understand that he, too, is a home-maker.—Prudence Bradish in New York Post.

KEEP WELL, OR KEEP STILL.

Vigorous health is a wonderful help to the young man who wants to succeed. Yet even health is not an essential to success. This fact has been proved by the experience of tens of thousands who have taken the lead in some activity in life in spite of an infirmity that to many would seem a bar to achievement.

It should be noted well, however, that those who make their mark in the face of ill health do not permit their ailments to be a subject of conversation; they refuse to refer to them, and when tactless associates insist on asking too closely about their health the reply is apt to be evasive. For they realize that the next best thing to perfect health is the refusal to allow others to be burdened by the tale of their woes.

John Shaw Billings, the celebrated New York librarian, frequently declared that if through ill health he became a nuisance to those about him, he would retire. But he postponed the day of retirement for many years by such a cheerful reticence concerning his sometimes intense sufferings that many even of his most intimate associates were ignorant of the fact that he was a victim of cancer. For sixteen years he suffered in silence, and worked as if he were a well man. Twice he went to the hospital for an operation without the

knowledge of his wife, who thought each time he was enjoying a vacation. During the last twenty years of his life he was on the operating table eight times, but he was never heard to refer to any of these operations or to the trouble that made them necessary. With smiling face he went uncomplainingly about his work until the day of his death.

Dr. Edward Livingston Trudeau fought consumption during the last forty years of his life, but always his associates found him the same smiling, cheerful companion; daily he ministered to others, bringing hope and life to thousands who were suffering from the very disease that was sapping his own strength.

Sidney Lanier, the poet, was an invalid from the time he left a prison camp during the Civil War until his death in 1881. Yet he was always the jolly companion of his children and the cheerful friend of those who had learned to love him. His courage and brightness were a marvel to all who knew him, and were in a large measure responsible for his life of achievement.

Francis Parkman, the historian, was a physical wreck at twenty-five years of age; yet until he was seventy he wrote his books in spite of his grave difficulties. He was almost blind; he became lame; his head felt as if great bands of iron were fastened about it; and frequently he did not sleep more than an hour or two a night. Yet he made no complaint, and his friends marvelled.

In the face of records like that what excuse can be made for the worker who is ready to complain of the slightest ailment, wearying his associates by talk of a headache or a cold or an attack of rheumatism? By such talk he makes himself a nuisance to all about him; he interferes with his usefulness of his associates; and he impairs his own efficiency. And often the ailments of which he speaks are apt to be more imaginary than real.

But whether they are imaginary or real, the best thing is to keep still about them, hide them from fellow workers, and work as if no such handicap existed. Positive refusal to recognize the handicap is a long step toward success.—John T. Faris.

THE CHILDREN.

AQUA; OR THE WATER BABY.

It was a clear, sunshiny day, and out on the great, wide, open sea there sparkled thousands and thousands of water-drops. One of these was a merry little fellow who danced on the silver backs of the fishes as they plunged up and down in the waves, and, no matter how high he sprung, always came down plump into his mother's lap.

His mother was the Ocean, and very beautiful she looked that summer day in her dark blue dress and white ruffles.

By and by the happy water-drop tired of his play, and looking up to the clear sky above him thought he would like to have a sail on one of the white floating clouds; so, giving a jump from the Ocean's arms, he begged the Sun to catch him up and let him go on a journey to see the earth.

The Sun said "yes," and took ever so many other drops, too, and so Aqua might not be lonesome on the way. He did not know this, however, for they all had been changed into fine mist or vapor. Do you know what vapor is? If you breathe into the air. when it is cold enough, you will see it coming out of your mouth like steam, and you may also see very hot steam coming from the nose of a kettle of boiling water. When it is quite near the earth, where we can see it, we call it "fog." The water-drops had been changed into vapor because in their own shape they were too heavy for sunbeams to carry.

Higher and higher they sailed, so fast that they grew quite dizzy; why, in an hour they had gone over a hundred miles! and how grand it was, to be looking down on the world below, and sailing faster than fish can swim or birds can fly.

But after a while it grew darker and colder. At last he thought he would try to get back to the earth again, so he slipped away, and as he fell lower and lower he grew heavier, until he was a little round, bright drop again, and alighted on a rose bush. A lovely velvet bud opened its leaves, and in he slipped among the crimson cushions, to sleep until morning. Then the leaves opened, and rolling over in his bed he called out, "Please, dear Sun, take me up with you again." So the sunbeams caught him up a second time, and they flew through the air till the noon-time, when it grew warmer and warmer, and there was no red rose to hide him, not even a blade of grass to shade his tired head; but just as he was crying out, "Please King Sun, let me go back to the dear Mother Ocean," the wind took pity on him, and came with its cool breath and fanned him, with all his brothers, into a heavy gray cloud, after which he blew them apart and told them to join hands and hurry away to the earth. Helter-skelter down they went, rolling over each other pell-mell, till with a patter and clatter and splatter they touched the ground and all the people cried out: "It rains."

Some of the drops fell on a mountain side, Aqua among them, and down the rocky cliff he ran, leading the way for his brothers. Soon, together they plunged into a mountain brook, which came foaming and dashing along, leaping over rocks and rushing down the hillside, till in the valley below they heard the strangest clattering noise.

On the bank stood a flour mill, and at the door a man whose hat and clothes were gray with dust.

Inside the mill were two great stones, which kept whizzing round and round, faster that a boy's top could spin, worked by the big wheel outside; and these stones ground the wheat into flour and the corn into golden meal.

But what giant do you suppose it was who could

turn and swing that tremendous wheel, together with those heavy stones? No giant at all. No one but the tiny little water drops themselves, who sprang on it by hundreds of thousands and whirled it over and over.

The brook emptied into a quiet pond where ducks and geese were swimming. Such a still, beautiful place it was, with the fuzzy, brown cattails lifting their heads above the water, and the yellow cow lillies, with their leaves like green platters, floating on the top. On the edge lived the fat green bullfrogs, and in the water were spotted trout, silver shiners, cunning minnows, and other fish.

Aqua liked this place so much that he stayed a good while, sailing up an down, taking the ducks' backs for ships and the frogs for horses; but after a time he tired of the dull life, and he and his brothers floated out over the waterfall and under a bridge for a long, long distance, until they saw another brook tumbling down a hillside.

"Come, let's join hands," cried Aqua; and so they all dashed on together till they came to a broad river which opened its arms to them.

By the help of Aqua and his brothers the beautiful river was able to float heavy ships, though not so long ago it was only a little rill, through which a child could wade or over which he could step. Here a vessel loaded with lumber was carried just as easily as if it had been a paper boat; there a steamer, piled with boxes and barrels and crowded with people, passed by, its great wheel cracking through the water and leaving a long trail, as of foamy soapsuds, behind it. On and ever on the river went, seeking the ocean, and whether it hurried round a corner or glided smoothly on its way to the sea, there was always something new and strange to be seen—busy cities, quiet little towns, buzzing sawmills, stone bridges and harbors full of all sorts of vessels, large and small, with flags of all colors floating from the masts and sailors of all countries working on the decks. But Aqua did not stay long in any place, for as the river grew wider, and nearer and nearer its end, he could almost see the Mother Ocean into whose arms he was joyfully running. She reached out to gather all her children, the water-drops, into her heart, and closer than all the others nestled our little Aqua.

His travels were over, his pleasures and dangers past; and he was folded again to the dear mother's heart, the safest, sweetest place in the whole, wide world. In warm, still summer evenings, if you will take a walk on the sea-beach, you will hear the gentle ripling swash of the waves; and some very wise people think it must be the gurgling voices of Aqua and her brother water-drops telling each other about their wonderful journey round the world.

THE STORY OF THE CHILD AND THE ROSE.

One afternoon in the early summer a little child went out to the garden to play. It was his mother's garden and it was filled with rose bushes. The mother had often taken the child there to walk with her, and as she bent over the bushes and touched the dark green leaves and the hard prickly buds, she would say,

"Soon these buds will open and then the roses will tell you their story."

But the child didn't understand how the buds could open or how a flower could tell a story.

But on this beautiful afternoon, as the child entered the garden, he saw that one of the hard, prickly buds had become a great red rose. He bent over and touched it and he said:

"Good morning, big red rose! Can you tell me a story?"

And the rose slowly opened its dark red lips, and it said,

"What kind of a story shall I tell you, little child?"

The child waited for a whole minute, for he was so surprised to find that the rose could speak. Then he said:

"Tell me the story of how you grew. The last time I saw you, you were a hard, green bud; and today you are a big red rose!"

"Oh," said the rose, "don't you know how I grow? I do just as my Father wants me to do. I let my roots go way down deep into his warm, moist earth, and I turn my head way up to his warm, bright sun."

"Is that how you grow?" said the litle child.

"Yes," said the big red rose. "My Father takes care of me. Don't you see? When the hot sun makes my head ache, then God puts me to sleep in my cool, dark bed, which your mother calls the night; when I awake in the morning I find that he has kissed my cheek with the dew; and when I'm thirsty he sends down his showers, and I drink and drink. I just trust him and do what he wants me to do."

"Oh, I see," said the child, very much surprised, and he walked slowly toward the house to tell his mother.

The next morning the child went to the garden again, and beside the big, red rose there was standing a rosebud, which was trying very hard to open its eyes to the light. But they were still tightly closed. The child bent over the rosebud, and he said:

"Good morning, little rosebud! Why don't you me a story?"

But there was no answer. So the child spoke loudly:

"Good morning, litle rosebud! Why don't you open your lips to speak to me?"

Then he bent down low so that his ear almost touched the rosebud, and he heard this faint whisper:

"Little child, I can't open my lips, and I fear that I shall never be beautiful like the big red rose, for a green bug has crept into my heart and is eating out my life."

"Oh, dear!" said the litle child. "Why don't you drive the green bug away?"

"Alas! I can't" said the little rosebud. "If I only had hands like yours I could brush him away; or if I had feet like yours I could have run when I saw him coming. But I must stand here and wait."

The little child sighed, for he was greatly distressed. He bent down close to the rosebud, but he could not see the green bug. It was way down deep in the heart of the rose.

"But listen, little child," said the rosebud, "to what I have been thinking. When I see a little boy like you get angry at his brother or sister, I say to myself, 'A little green bug is creeping into that child's heart, and it will keep his life from opening. I wonder you boys and girls have no better sense, for you have hands and feet." And when the rosebud had finished this long speech it was all out of breath. And the little child didn't say a word, but he walked slowly toward the house to see his mother.

A few mornings later the child went out again to the garden to play. The big red rose was still standing there, but many of its petals had fallen on the ground, and the edges of the inside petals were turning brown. But the rose was still very sweet.

"Good morning, big red rose!" said the little child. "Can you tell me another story?"

And the rose opened its dark red lips, and it said:

"What kind of a story shall I tell you today, little child?"

And the child bent over the rose and put his nose close down to its upturned face, and he said:

"Tell me why you are so sweet."

And the big red rose replied:

"I just opened my face wide to the sun and I opened my heart wide to everybody. The bees come and suck honey from my heart and little children come and kiss my lips. I just open my heart and give it to the world. I suppose that is why I am sweet."

"But your petals are falling off," said the child.

"Yes," said the rose. "I have opened my heart so wide that I am breaking them off. And soon they will all be gone."

"And I shall not see you any more when I come to your garden?" said the little child, sadly.

"No," said the big red rose, "but remember the fine talks we have had together. And I have made you happier, haven't I? And so my life has been worth living."

Two days later the little child went to the garden again. The big red rose was gone, and on the ground about the bush were a few faded petals which the wind had not yet blown away. But the child remembered what the rose had said:

"I do what my Father wants me to do";

"I would run away if I had hands and feet";

"I've made you happier, so my life was worth living."

And when the child grew to be a man he often told his little boy the story of the Child and the Rose.—Robert Seneca Smith.

The saying that business is business, and nothing else, is heard far less today than formerly.

The better is the enemy of the good.

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